The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

Editorial Board
Michael Williams, Editor
George N. Shuster, Managing Editor
Mary Kolars, Assistant Editor
Frederic Thompson, Assistant Editor

John F. McCormick, Business Manager

Editorial Council
Carlton J. H. Hayes
T. Lawrason Riggs
Richard Dana Skinner
James J. Walsh

Published weekly and copyrighted, 1936, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter. February 9, 1934, at the post office at New York, N. Y., under the Act of March 3, 1879. United States: $5.00; Canada: $5.50; Foreign: $6.00. Single Copies: $.10.

VOLUME XXIV | Friday, May 22, 1936 | NUMBER 4

CONTENTS

The Cross and the Press	85	"Le Vieux College"....Raymond Cadwallader	98
Week by Week	86	Mother of Silence (*verse*)...Sister Maris Stella	99
Government and Social Order....Johannes Mattern	89	Seven Days' Survey	100
A Note on Mexico....Ralph Adams Cram	91	The Play....Grenville Vernon	104
Coeducation....Paul Bussard	92	The Screen....James P. Cunningham	104
A Migrational Magnet....James W. Lane	93	Communications	105
The Moon (*verse*)....Raymond Larsson	94	Books....Daniel S. Rankin, George N. Shuster, Ernest P. Ament, Joseph Lewis French, Cyril Clemens	107
The Conquest of Vincennes....Fintan Walker	95		

Previous issues of The Commonweal are indexed in the *Reader's Guide* and the *Catholic Periodical Index*

THE CROSS AND THE PRESS

ON MAY 12, Pope Pius XI opened in Vatican City the first international Catholic Press Exhibition ever held. The closing days of May will bring the twenty-sixth annual convention of the American Catholic Press Association, to be held in Columbus, Ohio. These two events are of vital significance not only to Catholics, but also to all the world. For the Catholic press is the chief medium through which the influence of the Catholic Church upon human society is tangibly revealed, and to a large extent disseminated.

Count dalla Torre, editor of the *Osservatore Romano,* the daily paper published in Vatican City, the seventy-fifth anniversary of which is being commemorated by the exhibition, made use of a striking figure of speech in his opening address to the Holy Father. The exhibition, he said, had been conceived by its chief architect, Giovanni Ponti, in the form of a great cross, the arms of which, extended across the world, held all the children of the Faith closely to their common Father; while from the trunk of this great cross the Apostleship branches into all the fields of religious life, of the missions, and of Catholic Action.

"This splendid expression of universal homage to the Pope," Count dalla Torre continued, "is worthy of the firm trust with which it was carried out despite the uncertainties, difficulties and bad conditions prevailing in these times. Firm faith in God, in Whom all put their confidence, has triumphed. It is the hope of the committee that the exhibition will result in great advantages to the Catholic press, professionally, technically and also morally, so that Catholics may understand that to defend the good cause efficaciously it is necessary to give arms to truth. This peaceful, imposing meeting around the common Father will give the noblest civil example of peace and brotherhood and thus . . . be a pledge, and a hopeful sign, of the pacification of all peoples."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Count dalla Torre's remarks will be deeply pondered by all who are concerned in the work of the Catholic press. That this work truly is, as he said, part of the apostolate of the Cross, is a truth which all workers for, and readers of, the Catholic press, hold firmly; but which, perhaps, is not always expressed in the action of the Catholic press so clearly and so consistently as its primary importance should require. The Cross is the universal symbol of that central fact of human history, the Incarnation of Christ, and His Redemption of mankind. To teach the meaning and the consequences of that fact, the Church was divinely established; and, divinely guided and supported, is to remain the supreme and infallible spiritual and moral lawgiver and guide of all mankind even unto the end of the world. And of this everlasting labor the Catholic press is an instrument—weak and fallible, so far as its human agents are concerned, yet strong with the permanent strength of the Church, in so far as it faithfully follows and dutifully dispenses the teachings of the Church.

No doubt, those directly concerned with the actual conduct of the Catholic press often are tempted to despondency when they compare its organs, and their circulation, and their financial and technical resources, with the vast, the almost overwhelming mass of the secular press. In our own country, for example, Catholics publish more than three hundred magazines, reviews and papers, having a combined circulation of more than seven million copies. But there are many thousands of secular, and of non-Catholic religious publications, circulating by the tens of millions of copies. It is, of course, true that a fairly large proportion of these journals exert a wholesome influence, on the whole, and, therefore, may be regarded as being at least partly allied to the Catholic press; nevertheless there remains on the other side of the moral and intellectual and religious scale an almost appalling weight of evil influence, spread by a commercialized press undirected by moral principles and subversive of Christianity. Moreover, even the majority of Catholics do not "arm the truth"—to use Count dalla Torre's striking phrase—of their own religion, and the philosophy flowing from it, by reading and supporting the Catholic press. It is also true that a large number of Catholic papers are, as Father Magner points out in a thought-provoking article in *America* (May 9), "in reality house organs created to publicize a cause, and excellent though they are, must always be circumscribed in general social influence and appeal." Such organs unquestionably are useful, and until some better means are devised to take their place, are most necessary to support many good works of the highest utility—but the further fact remains to be considered, that Catholic organs possessing a general social influence and appeal are pitiably few in number, and are far from being adequately supported.

To compel publications of this latter class to stand or fall on the basis of commercialism—that is to say, of a profit-making basis—is simply to wipe them out, or, anyhow, to keep them functioning in a very restricted and inefficient manner. The reason is obvious: for only periodicals which cater to a large audience can support themselves adequately enough to give their readers the copious illustrations and other popular features which such publications are obliged to furnish if they are to compete successfully with the secular publications. But in that case, they cannot attract and hold the minority of readers who desire better things. Yet it is this minority which determines and effects general Catholic influence.

In saying this, we by no means condemn or even deprecate popular Catholic publications. On the contrary, we know that their work is good and necessary. But if the journalism of integral Catholicism is to flourish, special support is necessary for the organs of Catholic thought which do not, and never can, reach the multitude, but which are the "arms of truth" for the Catholic intellectual and artistic and scientific apostolate.

Week by Week

CONGRESS wrestled with the proposed tax bill, after public hearings before the Senate committee had brought to the fore a parade of criticisms directed against the measure adopted by the House. It was argued that Treasury estimates of the government's income were incorrect, and that Treasury interpretations of the proposed legislation were misleading. Mr. Morgenthau's defense apologized for a certain amount of vague phrasing, but conceded nothing additional to the enemy. It was likewise urged that government regulation, through the power to tax, of undistributed surpluses, would gravely imperil small businesses. The second point made so deep an impression upon Senator Couzens of Michigan that he withdrew his support from the measure; and leading Democratic solons retired to devise amendments. Much attention was paid an open letter from Senator Byrd of Virginia alleging that if the House measure became a law a number of large corporations "now paying 15 percent" would not be taxed at all, while "restraints or heavy taxes upon small and medium-sized enterprises" might hamper business and retard recovery. The majority of observers felt that the struggle would be a long and bitter one, and that the law eventually adopted by the Senate would be a compromise measure. It was indicated that amendments would

The Trend of Events

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

not be immediately unwelcome to the administration. Possibly more important than all this was the marked psychological reaction which continued to persist in virtually all markets. Though French unsettlement, friction between Great Britain and Italy, and the political outlook were contributory factors, the chief phenomenon appeared to be fear lest the "artificial cushion" upon which improved conditions have in a measure been dependent might be withdrawn.

ITALY'S initial declarations of intention concerning Ethiopia were startling. The Roman Empire had been resurrected! Il Duce in the costume of Caesar Augustus, and Marshal Badoglio in a uniform of 25 B. C., seemed entirely plausible as wave after wave of oratory celebrated the great conquest and relished incidentally the triumph over British diplomacy. Yet the sincere antipathy aroused throughout Europe by these displays led to the quieter announcement that the real event of the hour was the appointment of Italy's King to the job of being Emperor of Ethiopia. This long struggle has had many curious aspects. Public opinion was torn between the desire to maintain a decent regard for that essential part of international law which teaches that the sovereignty of a peaceful nation must not be wantonly destroyed, and the feeling that a challenge to Great Britain's not invariably justifiable imperialist policy was not wholly out of order. But of all that is recorded of the story surely the ending is the most fantastic: the king of a royal house which less than a hundred years ago represented, to the Anglo-Saxon world in particular, the struggle of a people for freedom and national unity (the Sardinian kings were the very symbols of the Risorgimento), is today hailed as the destroyer of the independence of another people! One cannot help smiling at the folly of the human race. But seriously viewed, the thing one must chiefly fear is that the greatest disservice to Catholic progress rendered by this weird and ill-fated house may well be the resistance to the Catholic faith engendered in the hearts of Africans for whom Italy may signify not merely the new Caesar and the world's greatest efforts at patriotic whoopee but the missionary endeavor of the Church.

The New Roman Empire?

OSWALD SPENGLER'S death occurs at a time when estimates of his significance are likely to be especially interesting. Is the western world tobogganing toward doom, as he suggested, or did he mistake temporary surface phenomena for essential change? We shall have more to say on the subject later on. It is enough to state now that Spengler's great work, "Decline of the West," was primarily a German nationalist version of apocalyptic moods prevalent throughout central Europe after the events of 1914. There were many versions of doom, many of the millennium. To a certain extent the Spenglerites created what they foresaw, just as many acts of secularistic prophesying are results of the creative imagination. The metaphysic to which they appealed conceals too many inner contradictions, is often too little in accord with the facts, to be identifiable with anything except the will. Yet one will hardly wish to deny that the Spengler synthesis was actually, here and there, a portrait of reality. Its prodigal use of historical and philosophic material demonstrated at least that man is not separable from the past of his race, though the precise manner in which the relation is effected can hardly be discerned. The moment when humanity begins to invest heavily in its pleasure rather than its profit has always been, will always be, the hour for the tyrant to emerge. It is the autocrat who puts the playground to work. This austere truth, which Spengler caught from the table-talk of Nietzsche, is so impressive because it is demonstrated not by books alone but by life itself. Therefore let us salute the shade of Spengler, from whom almost unpassable gulfs separate us but for whose vision of a part of verity we might well harbor great respect.

An Unorthodox Jeremiah

MR. J. P. MORGAN received a medal last week from, we seem to recollect, the hands of Dr. Nicholas Murray Butler, and this excited painfully a number of students whom we know. The latter are inclined to the Left. In fact, some of them are leaning as far that way as it is conceivable to go. They, in common with many other people, have adopted Mr. Morgan as the arch-type of capitalist and hate him and what they believe are his works very sincerely. In the same issue of the paper in which they had read about the corpulent Mr. Morgan receiving the medal from the equally prosperous appearing Mr. Butler, they had read of some cases of starvation in our own, our native land. This properly so infuriated them that they were ready to man the barricades and look for a New York substitute for the lamp posts of 1793. We say "properly" because it is a horrible thing that women and children are starving—and that is no figure of speech. Through our own contacts with a clinic for the sick poor we have known of specific instances, grisly, ghastly, inhuman and awful instances. In such circumstances, Mr. Morgan does become a symbol, with Dr. Butler, of disparities which it is the first business of everyone in our times to remove, a first claim on charity, on enlightened self-interest, or whatever have you. The injustice involved, to Mr. Morgan, is

A Medal for Morgan

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that he richly deserved the medal, or a medal. "To attack the social causes of distress . . . this is, of course, the wisest, most effective, most difficult, and, therefore, most meritorious form of charitable effort," Monsignor John A. Ryan has written in his masterly essay on the subject in "The Catholic Encyclopedia." We suggest this as the answer to the conundrum of how to get Mr. Morgan and Dr. Butler, the young students, and the starving together in peaceable, fruitful relations. The details are up to them.

The New Mother's Day

MOTHER'S DAY, 1936, seems in retrospect a great improvement over what the occasion has been in the past. There has been a trend toward a kind of minor birthday celebration, with a present, a telegram and a bouquet for every woman. Some of this commercialism is good, some of it inexpressibly vulgar. But this year much was done to bear out the plan which the originators of Mother's Day had in mind. The "representative American mother" produced by the Golden Rule Foundation looked like a wholesome and sensible person. It was good to watch her progress across the country, and to feel sure that she stood for something better, more substantial than a resolution or a rally. In particular the religious use to which the day is being increasingly put is noteworthy. One not too huge New England city witnessed eight Communion breakfasts on this Sunday morning. We should not wish to insist that all who attended the breakfasts were either amused or edified, but at least they shared in corporate worship and corporate human fellowship. They remembered that motherhood is either a spiritual act or an animal instinct. They understood, dimly at least, that prayer is the finest preservative of affection. If in addition mother received a parasol or a pince-nez, that is all to the good. But the scavengers who virtually compel conformity with habits designed to enrich only themselves—may a blight and an anathema rest upon them!

Grateful Salute

PERHAPS children still read romantic novels about history—the reports are so conflicting that it is difficult to tell. If they do, they will join the rest of the literate public in feeling a sense of personal loss at the death of the novelist, Mary Johnston. If they do not, then those of us whose vividest and most lasting impressions of American colonial days came through "Prisoners of Hope" and "To Have and to Hold" can only record the certainty that some things were done much better in our youth than they are now. These two novels, both laid in the Virginian territory in which Miss Johnston's own family roots were planted—the first dealing with redemptioners on the colonial plantations, the second narrating a perennial vital romantic theme in the framework of the early Jamestown settlement—frankly lacked the workaday realism of the typical current reconstructions of the past. But they had their own realism, for all of that, as is testified to by the eager delight with which they were read by sophisticated adults as well as by children. There was in them a rich concentration of evocative detail, a magically compelling historic atmosphere, which Miss Johnston commanded most completely at that time. They had other things, too—movement and pace and real wit and a sense of noble issues—which place their author, even if she remains a minor figure, in the authentic tradition of the great Sir Walter. Strangely, she never struck quite the same sure note later, though her long life was filled with honorable achievement, much of it involving a sustained labor of research. The imaginative fire lingers on these two books written in her twenties. They may safely be left, if not to the present, then to the near future. Stories as good as that never get permanently lost.

The Poetry of Money

IT WOULD be untrue to say that we take pleasure in reading that the Mesquakie Indians of the Tama reservation, in Iowa, have run short of maple sugar this spring. But we do take pleasure in reflecting on the facts which the story of that regrettable shortage has caused to be made public. Nowadays, when the prevailing impression of these once untrammeled children of nature is that they have given up the poetic red ways for an imperfect and unfortunate imitation of the unpoetic white ways, it is agreeable indeed to be put in possession of specific instances in which this is not so. It does good to both the imagination and the heart. The Mesquakies evidently still do as their fathers did. They are not tainted by the use of the always arbitrary and usually corrupt medium of currency, whereby the civilized lose all sense of the realities for which it is exchanged, in return for the doubtful blessings of easily contracted debts, expanding credit systems and heavy tolls for usury. To the Mesquakie, maple sugar is money, for he lives in that section where the noble tree through which the sweet sap runs attains its most vigorous growth. In return for the necessities and comforts of tribal life which his own reservation does not produce and other tribes do—"soft buckskins, wild rice, cranberries, persimmons, porcupine quills" is the delightful list supplied by the Associated Press—he gives neither silver nor gold but the crystallized ichor of the maple. This spring, however, the flooded Iowa River covered the trees until budding time, and thus wiped out his bank account. But he still has Indian corn.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GOVERNMENT AND SOCIAL ORDER

By JOHANNES MATTERN

Professor Mattern contends that the evidence accumulated by the social scientist is sufficient to justify holding that, in the modern world, "disaster follows the failure to assign to government the functions which an unsocially minded order leaves undone." He also maintains that the scientist cannot be a determinist, but must hold that "the experimental method" is "a slower but surer way of solving our problems" than is an arbitrary recourse to fiats. The important fact is that the problems exist.—The Editors.

THE SUBJECT of the present discussion is social justice and the New Deal, or as the political scientist prefers to phrase it: the social order and the government today. The political scientist studies governments—governments of the past and governments of the present. Governments have a direct relation to the social orders in which they function. Hence the political scientist must also concern himself with the social orders of the past and the present. He must concern himself with the relation of government to the social order, and with the relation of the social order to government.

The term social order implies the organization of millions of people in such a way that everyone will be enabled to live in peace, and to earn, by his own labor, an honest and decent living. Such organization implies, in turn, a general agreement upon a common mode of conduct, a method of formulating that mode of conduct, and a system of restricting those who violate the mode of conduct agreed upon and formulated as such. In short, it implies the establishment and maintenance of government.

It is evident then that government originates in the social order, that it is the product, the service agency, of the social order; that government is designed to perform for the social order all that, and only that, which the social order is incapable of performing for itself. From this it follows that in a social order in which a high degree of spontaneous social behavior prevails, the functions which the government is called upon to perform are few, and that in a social order with a low degree of spontaneous social behavior the functions of government must be many. In other words, the extent of the functions to be performed by government is found to be in an inverse ratio to the degree of spontaneous social behavior prevailing in the social order. Spontaneous social behavior presupposes intelligence, honesty and courage in the members of the social order; it implies as a normal thing, as a natural thing: decency, fair play, the spirit of live and let live, in the relation of individual to individual, of employer to worker, of worker to employer, of business man to competitor in business.

In its formative days the American social order, being relatively simple and harmonious, chose as its form of political organization the democratic system—which assumes on the part of the citizens the highest possible degree of spontaneous social behavior. Hence it assigned to the government which it created a minimum of functions.

But since that time the nature of the social order of the United States has changed. Today it is as complicated as it once was simple, as distracted as it once was harmonious. There is in evidence today a large number of interest groups which are not only in vicious competition but in deadly conflict with each other. To be sure, as an individual the political scientist may share the interest of one group or another. But as a political scientist he is equally concerned with all of them, with their relation to each other, their relation to government, and the relation of government to them.

The political scientist has had occasion quite recently to observe the catastrophes which have befallen the social orders and the democratic governments: of Russia under the Kerensky régime, of republican Germany, and of pre-Fascist Italy. His analysis of the factors leading to the overthrow of these and other social and political systems has enabled him to reach certain conclusions. He finds that disaster follows the failure to assign to government the functions which an unsocially minded order leaves undone. But he also finds reason for grave doubt whether any government can perform effectively such functions, when and where the social order has lost the last vestige of spontaneous social behavior.

In the light of the knowledge which his vocation has forced him to acquire, the political scientist approaches the discussion of the American social order and its government today, not as a partizan, not as a social or political reformer, not as a moralist, but rather as the diagnostician who, by his calling, is in honor bound to reveal, as gently and as fearlessly as possible, what his diagnosis discloses.

He finds that the American social order of today exhibits a lack of spontaneous social behavior which made a New Deal attempt by its government inevitable. But he finds also that the manifest degree of unsocial behavior is of such

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

magnitude that it seems to have succeeded in frustrating this particular New Deal attempt.

If called upon to advance reasons for the existence of such an appalling degree of unsocial behavior, the political scientist can do no more than point to a predominant materialistic view of life, which accepts as its highest moral code the Law of the Jungle, expressed in the worn-out phrase—the survival of the fittest—the fittest being not always the most intelligent, or the physically most courageous, but more often the most cunning, the most unscrupulous of the species. If pressed to explain the frustration of this New Deal attempt by the low ebb of social behavior, he cannot but remind the inquirer that government personnel is no better, cannot be better, than the individuals of the social order from which it is recruited.

Thus it becomes evident that the political scientist cannot have much faith in mere organization, in mere institutions, in mere changes of organization and institutions, as remedies for a social disorder resulting from lack of spontaneous social behavior. He cannot have faith in the attempt to make behavior social by legislation, by the policeman's club, by the requirement of useless oaths from teachers, by the suppression of free speech, by the intimidation of critics, and by many other measures of the kind. He knows that social problems are not solved by insistence upon the letter of the Constitution; nor by insistence upon a change in the letter of the Constitution; nor by party platforms designed to catch votes and to be ignored when they have served their purpose; nor by political campaigns full of half-truths and insinuations; nor by comparing Washington to Moscow, or to Rome; nor by referring to the judges of the Supreme Court as the "nine old men." The political scientist must insist that social problems are not solved by diminishing, on paper, the number of unemployed; nor by reducing one-third of the population of the United States from the status of self-supporting citizens to that of objects of public or private charity.

And what has the political scientist to offer in place of all that he rejects as unsuitable for the solution of the pressing social problems facing us today? The political scientist will insist upon a clear understanding and practical definition of the objectives of the social order. He will insist upon recognition of the fact that objectives change with the progress of time. He will insist upon an adjustment of social and political organization to keep pace with changing social objectives.

The political scientist has learned from experience of past and present that it is not primarily the pattern, the form, which counts, but the spirit in which patterns and forms are applied. He has learned that a conduct of life based upon a purely mechanistic interpretation of the universe is not adequate for the establishment and maintenance of spontaneous social behavior. He should like to hear from the practitioners of the "Law of the Jungle" their answer to the question, whether it was the fittest which did win out in Soviet Russia, in Fascist Italy, and in National-Socialist Germany? He can assure them that in each of these countries, those who are in power today consider themselves, without question, the fittest of the race.

The political scientist distrusts all short-cuts, all complete blue-prints of social and political reform. All life is an experiment, social life is an experiment, government is an experiment. Even the refusal to resort to experiment, is experiment. The political scientist believes in the experimental method as a slower but surer mode of solving our problems.

To be sure, the success of every experiment depends upon the intelligence, honesty, courage and patience of the experimenter. In the last analysis, then, everything depends upon the question whether a given social order possesses the capacity, the ability, the willingness, the integrity, the courage, in short, the social talent, to manage its affairs. It depends upon the question whether it has the talent to understand and formulate its social objectives, to establish criteria and standards for the measurement of the success or failure of social and political management, to make timely adjustments of social and political organization to changing social needs, to recognize a want of spontaneous social behavior, and to set about to remedy that want.

But what is a social order to do when it is found lacking in that talent? The political scientist might suggest a fervent appeal to cosmic benevolence, were he not of the opinion that it would be extremely unreasonable to expect help from that quarter, when and where a social order has sunk so low as to have lost the will and capacity to help itself. And thus the long and short of all that the political scientist has to offer in place of what he rejects, is this: A social order which no longer possesses the will and the vitality to help itself need not expect salvation from sociologists, economists, political scientists—nor government.

The situation resembles the circumstances under which the social conscience of the Roman Republic reached the vanishing point. At that time a Roman patriot—day in, day out—implored the responsible leaders: "Beware, ye Consuls, that no harm come to the republic!" His plea was not heeded—and disaster befell the republic!

The political scientist is not a prophet, he can only analyze and interpret trends. He is not ready to concede that the American social order has reached a condition of inevitable frustration—but he insists that it may well be fast approaching the point at which the very future of the republic might be placed in jeopardy.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A NOTE ON MEXICO

By RALPH ADAMS CRAM

I HAVE been spending the winter in Mexico, and my personal experiences there in connection with ecclesiastical matters, may be of interest.

We arrived in the city on a Sunday morning in the midst of a street demonstration of some 70,000 people, in protest against the return of General Calles. The first thing noted was many men and women coming from churches after Mass. Later I went to the cathedral where I found a late Mass, well attended, at the central altar nearest the western doors. During the following week I visited many churches, all open, with frequent Masses and large attendance. No churches, so far as I could see, were closed. At the shrine of the Virgin of Guadalupe, there were crowds of worshipers. This church had recently been embellished with a new marble pavement and much new gilding and painted decorations. The church was full of flowers and there was a fiesta in progress in the plaza outside, with all sorts of objects of devotion freely sold.

In Taxco, where we lived for three months, the sumptuous church was open all the time. There was but one resident priest, but from time to time others came to help out by preaching and saying Mass. There were two Masses on Sundays and feast days, and at least one each week-day, besides the rosary, many special services for the miners, peasants, etc. There was frequent religious instruction for children in the church, and the Blessed Sacrament was always reserved in the north transept. The great church was always crowded for Mass. The magnificent bells were ringing the greater part of the time. While only one resident priest was allowed, laymen helped out, and at Mass there would be six or eight assisting in the sanctuary. Some of the other small churches in the town were closed; others were served now and then by the *cura,* or outside priests, who had come in to help him. There were frequent and very gay fiestas at many of these little churches, with dances, fireworks, markets, etc.—all out of doors, of course.

In Puebla, second city of the republic, all the churches, so far as I could see, were wide open, from the vast cathedral to the smallest shrines. In one church a priest who was hearing confessions, left his penitent and spoke to us in English. I had some talk with him and found that there were three clergy at this particular church. At another I saw four priests hearing confessions (it was the eve of the feast of Saint Joseph) and at a third, I talked for a time in the sacristy with the *cura* who was just going into the church to address a large congregation of women.

Cholula, which lies midway between Mexico and Puebla, was once a city of some 350,000 inhabitants and eighty-eight churches. It has now a few thousands of people, but the eighty-eight churches are still all there. One, in the middle of the town, was closed, but kept as an architectural monument, and I dare say there were others. The very wonderful churches that had once fringed the great city, were all open, though now they stood in a wide and barren desolation. At several of these I talked with the gentle and friendly *peones* and found that Mass was frequently said there on Sundays and holy days, the priests coming from Cholula or Puebla.

These Indian peasants were vastly proud of their churches, keeping them spotlessly clean and even adding something from time to time in the way of gilding, painting, and spaces of new pavement—naturally not always in the best of taste. At a suppressed Dominican friary, I was told (but could hardly credit the statement) that one member of that order still served the church and took charge of the vegetable gardens. While I was in Mexico, a certain Archbishop who had been greatly loved, died, and according to the papers the governor of the state and the mayor of the city attended his funeral in their official capacity.

Two days before we left, President Cárdenas issued a decree that all churches that had been closed by the governors of the several states, might be opened, if the community would make itself responsible for their upkeep, and excepting those which had been taken by the government to serve as schools. It was stated that the number would run to about 3,000. This decree particularly affected such states as Vera Cruz, Tabasco, etc., where all churches had been closed for from five to ten years. I have not been able to find out whether this decree affected the number of priests permitted by law in the republic. The President stated that the government waged no war against religion, but only against interference of the Church in political affairs.

This is merely an exact record of my personal observations during a three months' stay in Mexico. I draw no inferences except one, and that is that it would be well for us in this country to place some confidence in President Cárdenas and, for the time being, to await events. I believe he is worthy of this confidence and that if we follow a policy of "hands off" (and tongues also) for a time, the Church will greatly benefit. From all I

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

could find out, he is no enemy of the Catholic religion, while his agrarian policy seems just and economically sound, General Calles to the contrary notwithstanding. He is no grafter, like many of the revolutionary leaders, but a man of integrity and high principles. That the Church suffered intolerable persecution under President Cárdenas's revolutionary predecessors is certainly true, but there is good evidence, I believe, that he is striking out on a new line and that step by step religious conditions will improve under his direction. For this reason I suggest that for the time being we should hold our condemnation in abeyance, and watch what President Cárdenas may do.

COEDUCATION

By PAUL BUSSARD

SOME six years ago the present Pope issued an encyclical on education; among other things it dealt with coeducation, and to the chagrin of a great many progressive educators as well as to the confusion of some pious Catholics, who thought defense would be difficult, roundly condemned it. The Pope declared that the necessary distinction and corresponding separation of the two sexes should be applied to all schools, especially in schools that house adolescents. He criticized the "deplorable confusion of ideas which mistakes a leveling promiscuity and equality for the legitimate association of the sexes." His reasons are that men and women are different in their bodies, their temperaments, and in their abilities, and that the same training applied to both of them will do neither of them very much good.

It is not my intention to defend the papal letter, nor to find fault with the lack of attention paid to it, but to call attention to an ultra-modern who is one of the Pope's ablest defenders. He does not mention the Pope, perhaps he has never read the letter; but he argues in precisely the same fashion, though with greater brilliance and with a greater display of gracefulness than the matter-of-fact method of the papal document, which does not use words for entertainment.

The defender is John Erskine in his book, "The Influence of Women—and Its Cure," published by the Bobbs-Merrill Company of New York in 1936. Mr. Erskine not only agrees with the Pope; he also uses the Pope's argument; in proof of which I submit this quotation from page 68:

> When we admitted girls to the prevailing system, along with boys, we were trying them out in a masculine discipline, designed to train the male, and perhaps successful only if men administer and teach it. You may argue if you will that the boys were never well taught, and that to impose the same kind of instruction on girls was no kindness, but at least it was what the women demanded; they wished to invade this part of the man's world, and having got in, they softened and spoiled it, until our educational system is now satisfactory neither for boys nor for girls.

These sentences I take to mean: formerly our educational system was only for boys; girls were then admitted; the system meant for boys did not suit the girls; it was changed somewhat (softened) so that now it is not much good for the boys since it has been changed, and not much good for the girls because it has not been changed enough. If this is the correct meaning, I submit that it differs from the papal letter only in its verbiage. It presumes that boys and girls are different (the Pope said they were different in "organism, in temperament, in abilities"); what is good for one is not suited to the other and when the two are taught by the same system (coeducation) neither of them benefit. The Pope spoke of a "confusion of ideas," of a "leveling promiscuity and equality"—words which describe what Mr. Erskine describes, only more vividly.

Mr. Erskine's solution is a little more radical than that of the Pope. He would have boys taught by men, and girls taught by women. That would produce manly virtues in the boys, at least it would prevent the women from making girls out of them. He advocates an "overhauling of the system," and rather dolefully remarks that he once believed in coeducation. The Pope advocates a separation of the sexes. Mr. Erskine goes further.

In my opinion Mr. Erskine's position is quite as sound as his book is delightful. Unfortunately, it will be regarded as radical by all those who have been sold on coeducation. Some years ago those who advocated coeducation were looked upon as daring leaders guiding the democratic flock into the green pastures of liberty and equality. Now Mr. Erskine will be looked upon as a daring leader who aims at reasserting the rights of man against the overwhelming advance of Amazons. His daring actually consists in being a little more Catholic than the Pope. The daring of the earlier leaders consisted in being a great deal less Catholic than the Pope. I am rather grateful to find myself only Catholic, because it permits a mild amusement at the antics of those who veer now to the left, now to the right, always remaining firm in the belief that they are making progress; which causes, however, a great sorrow for the children whom such educational antics have made a little less than the guinea pigs.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A MIGRATIONAL MAGNET

By JAMES W. LANE

NO BIRD-LOVER worth his salt would willingly forego the sight of the great migrational waves in the spring. It all depends on the weather. The moment the trees begin to harbor slugs the insectivorous birds know that there will be a food supply for them, and warblers, vireos, flycatchers, sparrows and ruby-crowned kinglets will be winging their way northward.

The mystery of migration is still not solved. We know what routes, and what peculiar routes, certain birds take. There is the golden plover, for instance. He comes up from South America via the Mississippi Valley to nest in the Hudson Bay region, and the Atlantic States do not see him. In the fall he returns to South America via the Atlantic shunning his spring highway, but so far out to sea that between Labrador and the Antilles (unless a storm should swerve his course in) the only place on the Atlantic coast where he is likely to be seen is off the Massachusetts capes.

But this does not explain why birds migrate. Some birds by staying in their winter homes in South or Central America could obtain, only a few miles away, all the food they need. Yet they bestir themselves and many of them journey from 3,500 to 7,000 miles to court, nest, moult and—return.

An English zoologist has suggested that birds migrate in order to splay out, to feel that there is less competition in their chosen nesting territory. Actually, in much of that territory, there seems to be plenty already.

One night, along toward the end of April, having always heard of the bird migrations that take place in city parks, I decided, if the weather were fair, to get up early next morning and see for myself. Choosing Central Park, I reached the western entrance to the Ramble about seven o'clock.

Central Park has an enviable reputation as the center of bird migration lanes. While only a few species nest in it, upward of one hundred and fifty others have been seen there during the migrations. It is an ideal place.

The fact is little short of astonishing that this few acres of green in the middle of a vast sky-scraper desert can pull out of the heavens, as though with a magnet, hundreds of tired, thirsty and hungry birds which, because most of them travel at night, cannot even see the oasis below them. But their instinct must feel it or they have been in it before or the funded experience of their race tells one leader the way and the others follow.

In the dead of night—if New York can be said to have a dead of night—we often hear curious bird-sounds, but even if it were daylight, we could not see the birds (unless they were ducks, geese or cormorants), for they wing the upper air far higher than our naked eye can reach. All, then, that you can do is to choose a good early morning sometime after a relatively hot spell at the end of April or first week of May and go to the park. Unlike London, which, according to W. H. Hudson in his "Birds in London," presents its best birds in the fall migration, New York is considered most attractive in the spring.

My morning (it was April 27) proved, as weather went, nothing exceptional. It was meteorologically quiet, wind gently southwest—both ideal conditions for "birding"—slightly overcast, with a coldwater-like freshness to the early air. I was setting out with no very great hopes, for the spring had been backward down in the country, cold and cloudy.

I think one observer's high record for migrating birds seen in Central Park on one spring morning is sixty-six. A quite large number of observers in one day has increased the record to eighty-nine. I was in the park only an hour and picked up the following:

The park was alive with birds, many of them in song. By ten o'clock, as the heat and the park saunterers increased, they would be disappearing, so my companion and I prepared to look sharp. There was a bridge rail with a stone coping that rose above the lake near the 79th Street entrance. Beneath it was a plat of ground jutting out into the water which contained several trees and shrubs half in leaf.

This was the ideal setting apparently for the warbler tribe. In the small area beneath us we counted ultimately more than half a dozen varieties. Occasionally some of them would attack the leaves hanging over the water, when they stood out flutteringly in the open air above the lake in all their glory.

In that one spot we counted seven species: myrtle, yellow, yellow palm, black and white, black-throated green, magnolia and prairie. I was particularly interested in the prairie. This beautiful warbler (although it breeds near me in the country, it is an inhabitant of dry sprout lands, bushy pastures, or small cedar groves and I see it rarely) has always given me a thrill. Its rich deep-yellow underparts, streaked with

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

broad black pencilings, remind me of a sponge cake made with lots of egg and sporting chocolate layers. It has a somehow pathetic and affecting song, the pitch rising, as the technicians say, with each note.

That was pretty good for one or two trees a couple of hundred yards from a street-car line and only a few feet from the park's three-leaf auto road! Yet until we got up in the Ramble proper—the nearest approach to true seclusion—we were still to be amazed. Grubbing on the ground just a few feet off the asphalt walk were half a dozen yellow palm warblers, aptly called the yellow-bellied chipping sparrow, and an equal number of hermit thrushes, hopping, robin-fashion, across the path and under the bushes with a display of spotted breasts and nice red-brown tails.

Some yards farther along there was a kind of rocky gorge which the lake filled for a spell and at the top of which a large red pine grew. Though I would not have known it had information not gone out from the discoverer, there were above my head in that pine, lodged in darkest shadow in its crest, two screech owls sleeping away the din of the screeching city!

But our morning was not yet done. Above the lake, in the Ramble itself, in which white-throated sparrows could be heard in their musical plaints on every side, there was finally picked out a blue-headed vireo. He was not in song, which was too bad, as it is supposed to be about the finest vireo effort. I had never before seen this vireo, with the white button-hook around the eye. A true woodster, it is one of the most northerly of the tribe, going through New York early from Florida and as far south as Guatemala in order to reach Canada, its general nesting-place. On a ledge of rocks shelving into the lake below where I saw the vireo, I saw a Louisiana water thrush, teetering with its tail in accepted spotted-sandpiper fashion, only less nervously.

Although many other observers had already been and were then on the spot, with such records as great blue herons, green herons, rail, woodcock, and swamp sparrows, I thought that observing the twenty species I ticked off within an hour wasn't doing badly.

The remarkable thing was that on these few acres of land in the Ramble one found every single species true to its habitat in the country—sapsuckers on trees, thrushes in the laurel, water thrushes near rocks and freshets, thrashers and vireos in large shrub-like trees, ruby-crowned kinglets singing in the conifers and maples, and warblers in the deciduous trees.

Astonishing to realize that I, who live in genuine country, can see but one-half the birds that I can by going to the heart of New York. It is a sight no New Yorker should miss.

The Moon

Sparrow or swan,
it is a bird, the moon
filling the unleafed trees
with preening light, the
eaves with cooes—
who now engentles all the earth, the
night.
See!
it plumes
itself, beyond, near the
horizon, shyly, as herons
do. See! it
rises, it cries
northward, into the
silence, into the ice ravines, the
mighty mica
cliffs, in the wan
light, the sheen without
sun. See!
northward it guides
mild winds, the singers, bringing the
buds, the spring, as swans did
flying northward, who cried
to echo all the north, its
silence and its ice—
crying:
"Awake!'
See!
like doves upon the roof
it is upon the world! see how like
love its light
like wings enfolds now the unfolding
earth.
My heart like
birds plumes and arises
deploying northward in that light,
birdwise, above the
earth, crying the peace
descried, the
word for the ice ravines
the caverns of white
sheen to echo with, the word
to try the silence and the stars,
to chime
the night, the day, the great
wheeling of agelessness, an
orison all unseen
fire, purging the earth of
winter, bursting with praise
the breathless lung and purging
it of bitterness,
awaking death—
high high—
crying: "O
Love!"
—and singing:
"Lord!"

RAYMOND LARSSON.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE CONQUEST OF VINCENNES

By FINTAN WALKER

AN IMPORTANT phase of the American Revolution developed in the West from 1777 to 1779. The conquest of the Illinois villages, centers of trade in the vast region known as the Illinois Country, which later became the Northwest Territory, out of which was to be constituted five great states of the nation, was of significant consequence to the advance of the American frontier. With the coming of George Rogers Clark and his motley band of soldiers in 1779, the Illinois Country and the Wabash Valley were transformed into a theatre of the Revolution's activities.

Under the dominion of the English since the Treaty of Paris in 1763, these regions beyond the edge of the American frontier, had boasted for a hundred years a sturdy Catholicity, thriving among its French inhabitants. Here the Jesuits had evangelized the Indians and kept alive the faith of the Frenchmen, who had ventured into the territory. At Kaskaskia the Jesuits had conducted a flourishing college until vicissitude and an ungrateful government had forced them to close it. And now in 1777, as a sole champion to hold aloft the banner of faith was Pierre Gibault —pastor and vicar general of the Bishop of Quebec for these vast regions.

After his conquest of Kaskaskia in 1778, Clark held a position of vantage; but his situation became daily more hazardous so long as his enemies held Vincennes on the Wabash River. Commanded by General Hamilton, the post was the channel of communication and commerce between Canada, through Detroit, and the Ohio Valley, and thence by way of the Mississippi River to Louisiana. With money and supplies gradually diminishing, Clark's men could not be retained without an objective for which to work. Vincennes must be taken at the earliest possible moment. In this project Clark's prudent judgment was to serve him well.

The most influential man in any French village of the eighteenth century was the priest. Clark was quick to sense the fact that Father Pierre Gibault, who visited him shortly after Clark's coming to Kaskaskia, was a man of power in the southern Illinois Country. The missionary questioned the American's attitude on the Church's right of freedom, and Clark pledged to Gibault that ". . . as for their Church all religions would be tolerated in America and that so far from our intermeddling with it, any insult offered to it should be punished. . . ."

With the support of the French, now won through Clark's promise of religious freedom, the American Colonel found his position in Illinois secure. Everything there had "a most pleasing appearance." He turned his attention toward further conquest of the Wabash Valley, of which Vincennes was the important stronghold. Clark determined to take the post. The problem of capturing Vincennes, however, was as complicated and difficult as it was important and necessary. A noted historian has said:

> The conquest of Vincennes stands second to no similar event in American history in its far-reaching importance to the nation, if not to the race, for it is doubtful if the experiment of the new republic could have been successful without this circumstance—certainly the result would have been radically different.

Clark's shortage of men, and the ever-ready disposition of the frontier soldier to quit army life, and return home, the long and dangerous march from Kaskaskia to the post on the Wabash, the hostile Indians, all these factors made conquest by force a sheer impossibility; and yet, the Illinois Country could not be called American, so long as the American troops were menaced by the English in the heart of the region. Despite the difficulty of marching upon Vincennes, Clark spread a rumor that he planned to attack the fort. His ruse had the desired effect: French advocates appealed to him in behalf of Vincennes. The leader was Gibault, who volunteered to win Vincennes for the Colonel. Convinced of Gibault's influence in the country, Clark willingly assented to the missionary's idea. With Gibault leading the party, to "give such hints in the spiritual way as would be conducive to the business," an associate was to accompany him to attend to the civil affairs. For this work Dr. Jean Laffont, a physician, was chosen. Clark was pleased; he had desired that the matter be conducted in this way. To have Gibault propose it was doubly gratifying. The Colonel, however, was still suspicious of the integrity of the man to whom he had entrusted the commission. With the retinue, therefore, Clark secretly sent a spy. The expedition was on its way to Vincennes, July 14, 1778.

Their instructions were: Should the inhabitants accept the conditions of surrender, they were to have every assurance of advantageous and beneficial commercial relations. The threat of conquest by force remained, if they would not take the oath of allegiance. On their acceptance of the terms, the people were to have the privilege of electing a commander, organizing a com-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

pany of soldiers, and taking possession of the fort. Food for the garrison would be furnished by the inhabitants, who would be reimbursed by Clark.

The financial problem was to an extent solved by Father Gibault, who induced his wealthy friend, Francis Vigo, to aid the government. Although Gibault and Laffont were given an expense allowance of $750 for this first peaceful conquest, Gibault later contributed to the cause of America to such an amount that he was impoverished. For this heroic sacrifice, the government never reimbursed him.

The commission as finally composed was made up of Gibault, Moses Henry, Dr. Laffont, Captain Leonard Henry, and in the retinue, of course, was Clark's spy, Simon Kenton. The English in the meantime had been momentarily disconcerted by the capture of General Burgoyne at Saratoga and they were now expecting the Americans to attack Detroit from Pittsburgh. The reverse had thrown the English on the defensive and had all but destroyed their control over the Indians. As a result Laffont and Gibault found at Vincennes neither British troops nor any of their Indian allies. Although their commanding officer, Abbott, had left a few partizans, they withdrew when they learned the purpose of the commission. Having communicated with the traders and citizens, Gibault and Laffont called a meeting on July 20.

The priest first confided to Mayor Francis Busseron the happenings in Illinois. The official became a party to Gibault's scheme. When the meeting was convened, Mr. Busseron questioned Gibault so adroitly that all in the assembly were at once moved to swear allegiance to Clark. Renouncing all fealty to George III of Great Britain, and his successors, they promised to do nothing prejudicial to the Americans and pledged their loyalty to the Republic of Virginia; they further swore to aid in stamping out all traitorous conspiracies against any of the colonies. Two days after the arrival of the commission, Vincennes became an American post, an officer was elected, the fort was garrisoned, and the American flag was raised for the first time over Indiana soil. The sight of the new banner excited the Indians' wonder. Gibault went among them and told them that their "Great French Father," who had always been kind to them, was now the friend of the Americans and would be very angry with them if they continued to war with the colonists. They promised "to bury the hatchet, and smoke the pipe of peace."

The weight of authority, derived from primary sources and supported by the almost unanimous interpretations of secondary works, therefore, gives to Father Gibault the leadership in the conquest of Vincennes. The minds of the people had been prepared by their scholarly, self-denying, spiritual adviser to accept American rule. He had confined himself to recommending Clark's proposals as necessary to the interest of their families, and acceptable to the Church since Clark acknowledged the Catholic's right of freedom of worship. It must have been plain, then, to both Clark and the Virginia Assembly that these prudent words of the priest had influenced the people to whom they were addressed. Laffont's report of the mission on their return to Kaskaskia stressed the fact that Gibault had not meddled in civil affairs either with the French or Indians, but had devoted himself merely to exhorting his people to peace, union, and the prevention of bloodshed. His contemporaries testified in such a way as to fix him securely in the grateful affection of a patriotic people. If he be esteemed by the friends he has made, he may be doubly esteemed by the enemies he has made.

From both friends and enemies, then, there is conclusive evidence of Gibault's prominent part in the conquest of Vincennes. Before Governor Henry had received Colonel Clark's report of the capture of Vincennes, His Excellency stated in a letter to Richard Henry Lee, April 19, 1778:

> Detroit now totters; and, if Clark had a few of McIntosh's forces, the place would be ours directly. I have lately sent the French there all the state papers, translated into their language, by the hands of a priest, who I believe has been very active.

In response to Clark's letter, Governor Patrick Henry begged that "you will present my compliments to Mr. Gibault and Dr. Laffont and thank them for me for their services." The Governor then counseled with Clark about the possible capture of Detroit:

> Upon a fair presumption that the people about Detroit have similar inclinations with those of Illinois and the Wabash, I think it possible that they may be brought to expel their British masters and become fellow citizens of a free state. I recommend this to your serious consideration and to consult with some confidential persons on the subject. Perhaps Mr. Gibault, the priest (to whom this country owes many thanks for his zeal and services), may promote this affair.

With his avowed knowledge of Father Gibault's influence in securing Kaskaskia and Vincennes, Henry thought that he would be equally powerful in winning the allegiance of the French people at Detroit.

There is no better proof of the missionary's effective work in the winning of Vincennes than the evidence expressed in the words of his enemies, the British officers. The head of the British militia at Michillimackinac during these spirited times was Patrick Sinclair, who judging from his letters was of the opinion that Gibault needed discipline badly, and preferred that the bishop should recall the priest rather than force Sinclair "by means of Indians," to punish him.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The British commander, DePeyster, wrote General Haldimand on January 29, 1779:

> . . . Chevalier was informed there (at St. Joseph's) that Gibease [Gibault] the priest had been at the Post Vincent and at the Ouia with a party of rebels and obliged six hundred inhabitants to swear allegiance to the congress etc.

In a letter of General Hamilton to General Haldimand dated Detroit, September 22, 1778, giving Haldimand a detailed account of conditions in the Illinois, Hamilton stated:

> Gibault the Priest had been active for the Rebels, I shall reward him if possible.

On December 27, 1778, writing to General Haldimand, General Hamilton made the threat:

> Could I catch the priest—Mr. Gibault—who has blown the trumpet of rebellion for the Americans, I should send him down unhurt to your Excellency, to get the reward for his zeal.

Reporting from Vincennes on December 19, 1778, also to General Haldimand, Hamilton detailed the recent events:

> One of the deserters was a brother to Gibault the Priest, who had been an active agent for the Rebels. . . . This Wretch it was who absolved the French inhabitants from their allegiance to the King of Great Britain. . . .

General Hamilton therefore placed the responsibility for the defection of the Illinois people from the British dominion upon the missionary and thereby confirms the contention of Gibault's prominence in the conquest of Vincennes.

As a proof that Father Gibault's interest in the new government continued, we read in a letter of Sinclair, October 29, 1779:

> The priest Gebau [Gibault] and one Mayette a Canadian were very active in the Rebel Interest.

The final conquest of Vincennes in 1779, by Clark after Hamilton's dramatic capture of the post on December 17, 1778, has no immediate interest in this narrative. But there are two incidents in these stirring months which should be recorded here. The first occurred in December, 1778. While the Christmas social events were at their height in Kaskaskia, there came a report, afterward proved to be false, that Hamilton and his troops were near, preparing for an attack. The people, generally, were greatly alarmed; but Clark noted "that of all men, the priest seemed the most terror-stricken." Ostensibly to afford Gibault a means of escape, Clark sent him with some personal papers across the Mississippi River to St. Louis. Inasmuch as it was a perilous mission, Clark's judgment of the missionary does not seem to be fair. Of the incident Herbermann says:

> It was while matters looked most gloomy that Clark, fearing disaster, sent Father Gibault with his official papers and money across the Mississippi in the dead of winter, January, 1779, to place them in safety on the Spanish bank of the Mississippi. To show his friendship for the American commander, the curé, attended by one man only, undertook the mission. For three days, he was detained by the floating ice on an island in the Mississippi, but at last successfully carried out his mission.

The second incident occurred in the latter part of January, 1779. Francis Vigo, wealthy trader and intimate friend of Gibault, had been imprisoned by Hamilton. His release effected, Vigo late in January, 1779, reached Kaskaskia. He narrated to Clark details of Hamilton's recapture of Vincennes. His release is described by Law:

> It was entirely through the means of Father Gibault that Hamilton released Vigo. . . . He was captured by the Indians and taken to Fort Sackville, where he was kept prisoner on parole for many weeks and released entirely by interference of Father Gibault and the declaration of the French inhabitants at Vincennes, who, with their priest at their head after service on the Sabbath marched to the fort and informed Hamilton they would refuse all supplies to the garrison unless Vigo was released.

Enlightened with valuable information which Vigo had thus given him, Clark started on his famous expedition, February 5, 1779, which resulted in the final conquest of Vincennes. As the party was ready to leave Kaskaskia, Father Gibault addressed the soldiers and blessed them.

Three months later Clark, still enthusiastic over his victory, acknowledged his debt of gratitude to the Kaskaskians:

> From the time of your first declaration and attachment to the cause of the Americans until the glorious capture of the Post Vincennes, I doubted your sincerity; but at that critical moment, I received proofs of your fidelity. I was so touched by the zeal that you there displayed, that my desire at present is to make you happy, and to prove to you what sincere affection I have for the welfare and advancement of this colony in general and of each one in particular. . . .

To summarize the story of the conquest of Vincennes, therefore, evidence determines the fact that Father Gibault originated the delegation to Vincennes, and suggested that Laffont accompany him, because out of respect to his priestly office he felt that he could not properly assume responsibility for the political or civil work of the commission. The priest pursued a consistent course throughout the negotiations, the outstanding result of which was that Vincennes, whose possession was, according to Clark, "of infinite importance to us," became an American fort. No blood was shed in the first capitulation of Vincennes. Through the knowledge obtained from its original possession, Clark was enabled to recapture the village from Hamilton. But in the years that followed, Gibault experienced the wanton neglect for which republics are noted.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"LE VIEUX COLLEGE"

By RAYMOND CADWALLADER

AT QUEBEC on September 25, 1935, eve of the feast of the North American Martyrs, His Eminence Cardinal Villeneuve dedicated the new Jesuit College "Garnier." To no mere hazard is due the name—that of one of these heroes of the early missions of New France—to no caprice of time do we owe the providential coincidence of the opening of the new college and the three-hundredth anniversary of the old, whose charter was granted in 1635, a year before the founding of Harvard.

The return of the Jesuits to the work of education in the capital of French Canada is the fulfilment of a hope as old as the interval of time that began with the closing of *le vieux collège* in 1768. Its origin was due to a policy carried on by the Society of Jesus throughout the world: education was a means to the greater glory of God. School and residence rose side by side; in the dual rôle of professor and priest, the missionary imparted the science which makes men, and the knowledge that makes Christians. "Education," says their historian, Father de Rochemonteix, "is the principle of life in any colony which wishes to increase and perpetuate itself. To find an explanation of the state of society we must go back to our colleges; for it is from the colleges that society recruits the possibilities for greatness or decay in these new countries." That was the spirit in which the college of Quebec was conceived, a tradition which our modern institutions might well use as a basis for an examination of conscience. As early as 1626, even before men had definitely decided to remain in New France, the young Jesuit, René Rohaut, son of the Marquis of Gamaches, was inspired to set aside a part of his inheritance for the construction of a future institution of learning in Quebec. The beginnings were made in 1632, and were perhaps more modest than those of any other school started on the American continent: two pupils, whose course began with the alphabet, taught by Father Lejeune, a former professor of rhetoric in France and one of the most interesting of the editors of the "Jesuit Relations." The following year he rather happily wrote, "I have become rich, for my pupils now number more than twenty." By 1635 two more classes were begun under the direction of Charles Lalemant and Jean de Quen, and the construction of a special house of studies gave this year the honor of marking the date of the first school for higher education in North America, north of Mexico, where the famous College of Santa Cruz was founded in 1536.

Before long, regular classes were begun in grammar, belles-lettres, rhetoric, and—at the request of Monsignor Laval, who wanted to recruit a Canadian clergy—theology. The professors of these classes were not half-trained persons who could not succeed anywhere else. They were men tried in the best colleges of France, and who were teaching at Quebec in apprenticeship to the future sacrifice of themselves to the missions. Monsignor de Saint-Vallier writing in 1688, gives evidence of this fact: "The regents here are chosen subjects; they are capable, full of zeal, men who fulfil their duties with a spirit of thankfulness for their vocation. There is, moreover, among them a certain atmosphere of holiness so outstanding that I doubt that it be surpassed in any other place where the Society of Jesus be established." Moreover, we must not forget that many of the colonists would never have come to New France without the assurance of facilities for the education of their children in virtue and in letters.

General culture was the complement of the sciences from the very beginnings of the college; literary séances, dramatic representations, music, and public disputations played important rôles in the lives of the students. We even find the Intendant Talon giving an argumentation in Latin—*et fort bien,* according to the Jesuit *Journal.* Talon was a genius of organization and command. Had his *séjour* in Canada not been so short, his plans for a Naval Academy, to produce officers for the Marine, train discoverers and fishermen, and prepare men for civil degrees, would not have remained a mere dream. The cultural life of the students was brought into play on great national feasts of Church and State, the arrival or departure of the Governor, and as a social introduction of new colonists to old. All through the "Relations," out of many notations the life of the college and colony is revealed. Even as early as 1661, Monsignor Laval testified that education here in no way differed from that received in France.

Still more interesting to a student of history or to one familiar with the traditions and names that cling to the *Québecois,* are the names that hallowed the college by their sanctity, and endowed it with their achievements in science and adventure. Faucher de Saint-Maurice, deeply moved at the destruction of the college in 1877, displayed in a flash of eloquence the names of the "interpretors, the diplomats, and better than that, the hostages, who more than once preserved New France from disaster. Père Bigot, who succeeded in calming the irritated Acadians; Père Bruyes, who held empire over the Iroquois; . . . Père de Lamberville, whom the governor, de Callières, recognized in one of his dispatches as the saviour of Canada. Beneath this roof, PP. Lejeune, Jerome Lalemant, Enemond Massé, Chaumonot, de la Brosse, de Brébeuf, Vincent Bigot . . . Père Albanel, discoverer of the Hudson Bay; . . . Père Bressani, and his astronomy . . .; PP. Laure and Aubery . . . their maps. . . . Here, too, the editors of the 'Jesuit Relations' prepared that imperishable monument to their labor and devotion. There was Père Charlevoix, writer of an historic description of New France; PP. Ménard and de Nouë, *martyres in umbra,* who begged here this favor from God."

"Apart from these names," he continues, "that history has transmitted to us, others have lived beneath this blessed roof in the joys and sadnesses of the apostolate, in forgetfulness of honors, in the peace of God. Some died of maladies contracted in the services that they rendered to the soldiers and civilians in the time of pestilence; others remained there to live a life of retreat and abnegation; others still have left it to disappear in their missions without anyone ever hearing of them again. Every member of the Society of Jesus took up his cross at Quebec,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and however heavy it might be, he carried it without wincing, being to him to whom he spoke a barbarian, in order to render them all children of God."

There are other names, officers on land and sea, dignitaries in civil and ecclesiastical life, whose renown is still perpetuated in the services that they rendered to their country and in their descendants who are actually prominent in public affairs. What student of history does not know their names, de la Naudière, de Gaspé, de Lotbinière, Chaussegros de Léry, Juchereau de la Ferté, Duchesnay, etc.?

But the college torn down in 1877, occasion of the eulogy of Faucher de Saint-Maurice, was not the original edifice of 1635. In point of fact, the primitive building burned in 1640, and for about ten years afterward classes were held in the Headquarters of the Hundred Associates. In 1648, a new college was built; a building that was often mentioned as the "happy rival of the governor's palace." We can easily imagine that the school was somewhat imposing, built as it was of stone, with a dash of architectural style, standing in the midst of the French *baraques* and the unshapely huts of the Indians. At that time Quebec City numbered but 500 inhabitants. But by 1720, when the population had multiplied many times, and the huts and hovels had disappeared, Father Charlevoix's opinion was that the college "really disfigures the city and threatens to fall into ruin." His commentary may have been an exaggerated hint to urge reconstruction of the college; for a number of buildings of the same period and of the same builders (Feauté, Cauvet, le Boësme, Liégois and Le Faulconnier) lasted for all of another century, and even a few are inhabited to this day.

By 1730, the population had grown to 40,000; the students numbered over 200. So a new college had to be built. The site chosen for the third college was on the *côte,* facing the cathedral, where the city hall now stands. It was a vast square edifice with an interior court, whose walls, four feet in thickness, were a challenge to siege and century. Despite its squatty appearance, the building was most practical, and even beautiful—if we may believe the Swedish traveler, Kalm. In his own words, "The Jesuit College surpasses the palace by the nobility of its dimensions and by its architecture. It would be fitting for a princely residence, were it placed in a more advantageous site; four times the size of the governor's palace, and the most beautiful edifice in the city. . . ."

Although this college was built to withstand the natural attacks of time, it was forced to close its doors by the quick succession of two other events: the conquest of Canada by England in 1760, and the dispersion of the Jesuits. For after the conquest, the Jesuits could not receive new recruits, and the college was turned into a billeting post for British soldiers. The Jesuits teaching at that time were tolerated as a government expedient, but by 1768 they were already insufficient in number to carry on the classical course. With the outbreak of the American Revolution in 1776, sufficient pretext was found for closing the last classroom, and the whole edifice was converted into a huge storehouse for war materials, food supplies and documents. The last possible legal claimant to the property, Father Casot—one of three lay Brothers who had been ordained to the priesthood to perpetuate the ministry of the Society—died in 1800. Even the historical value of the building was lost sight of, and its wall crumbled unwillingly to blasts of dynamite in 1877, "to reveal the remains of Frère Jean Liégois, architect and builder of the old college, and for whom the new had served as a tomb," after he had fallen on the plains of Sillery, a victim to an attack made by the Iroquois in 1665.

The Jesuits had returned to Canada in 1842, at the request of Monsignor Bourget, Bishop of Montreal. Their educational work was resumed with the establishment of St. Mary's College in the commercial center of Quebec. From there, it radiated strategically across the continent: Gaspé, Sudbury, St. Boniface, Winnipeg, Regina and Edmonton. They possessed the same spirit of enterprise that marked those earlier beginnings at Quebec in 1635, and moved as a vanguard with the people to protect the Faith and to train the mind. In 1930, year of the canonization of the American Jesuit Martyrs, they were able to return to Quebec City, at the call of Cardinal Rouleau and of the people, who had long been eager for the reestablishment of the college. Classes were begun in the old recollected walls of what was formerly the Manresa House of Retreats, and in the basement of the church, Notre Dame de Chemin. And now, after five years and in spite of the hardships of the times, they have been able to build a part of a beautiful granite edifice, which Cardinal Villeneuve blessed and gave a name, the name of one whose blood had already made sacred the mission of the Jesuits in Canada, Charles Garnier.

The old college, which really did seem to have died, has risen again—it lives.

Mother of Silence

Magdalen sought Christ in the dawnlit garden,
And found—sweet flowering of the promised seed—
The Word of God, the Mighty One, the strong
Love risen indeed.

Strange that we have no word of how you found Him
After the horror of that lonely night,
You, who had heard the white archangel's message
Of the new Light;

Who spoke words that the Word might be triumphant,
And drew Love swift as lightning from the sky
To be a child and sleep upon your bosom,
To be a man and die.

Yet all these things you kept, a secret treasure,
Of how He came to you in the dim dawn;
Holding the record of that sweet reunion
Apart, withdrawn,

Knowing what must be learned in utter darkness:
How Magdalen, Mary—each one must discover
In solitary dawns, the dear returning
Of that deathless Lover.

SISTER MARIS STELLA

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Seven Days' Survey

The Church.—"The Official Catholic Directory" for 1936 reports 63,454 converts in the United States last year, about the same number as in 1934. There are 43 new churches and 31,108 diocesan and order priests, a gain of 858 over 1934. The total Catholic population is estimated at 20,735,189. * * * Monsignor Chaptal, Auxiliary Bishop of Paris, officiated, May 3, at the thirteenth annual ceremonies in honor of Saint Christopher, patron of motorists and travelers. After solemn vespers there was a blessing of wagons, baby carriages, bicycles, motorcycles, automobiles and trucks, which were adorned with flowers. * * * At the invitation of Bishop Thomas J. Walsh the Society of St. Gregory of America will meet in Newark, May 28-30. After several sessions devoted to discussion and demonstration of different forms of liturgical music, the conference will close with a solemn pontifical Mass, at which the common will be sung in Gregorian by 6,500 school children. * * * One out of every 580 Catholics in Holland is working in the mission fields. * * * With ecclesiastical permission the Catholic Lay Apostle Guild has begun a series of weekly outdoor meetings in the public parks of New York. * * * *Choisir,* French radio and cinema weekly, is protesting against detailed broadcasts of crimes and suicides as offensive and dangerous to the home. * * * A newly discovered vaccine prepared in Vienna is being sent to the Catholic Medical Mission Board for leper asylums in the mission fields. * * * Catholics, Orthodox and Moslems are attributing Divine favors to the intercession of Peter Barbaric, who died on Holy Thursday, 1897, in the Archepiscopal Seminary at Travnik, Croatia, at the age of twenty-three. The process for his beatification opened some months ago. * * * Under the sponsorship of Denis Cardinal Dougherty, a Catholic Conference on Industrial Problems was held in Philadelphia, May 12 and 13. * * * March 29 was the fiftieth anniversary of the founding of the Catholic Association of French Youth. A subsidiary, the J.O.C., today comprises more than 50,000 young French workers. Other occupational divisions are the J.A.C. for farm workers, the J.E.C. for students, the J.I.C. for young intellectuals and the J.M.C. for sailors and fishermen.

The Nation.—The population of the United States was 127,521,000 on July 1, 1935—up 3.9 percent in five years. The shift west slowed down. There were decreases in eleven states; the District of Columbia showed the greatest increase: 22 percent. * * * The reciprocal trade treaty, signed with France on May 6, was published May 13, and will take effect on June 15. Next to the Canadian, this is the most important trade treaty of the thirteen negotiated by Secretary Hull. On the basis of 1935 exports to France ($116,920,000), the benefit is worth $24,500,000 to us. Our concessions are chiefly lower duties, especially on wine; France's, increased quotas and decreased discriminations. * * * The House passed on May 11 the $2,364,229,712 Deficiency Appropriation Bill, carrying $1,425,000,000 for relief. The relief money was retained practically intact and unearmarked, against violent, if not extensive, opposition. Real alteration would have necessitated earmarking which would ruin present WPA administration. Secretary Ickes prepared to cut his PWA staff by 25 percent, as the "PWA bloc" in Congress failed to get a special appropriation. * * * The National City Bank of New York, second largest bank in the country, cut interest rates on small personal loans to 4 percent, thus getting away from the fixed "6 percent and up" tradition in private and small finance. Call money rates went up ¼ of 1 percent in New York during the week, and commentators believed the extraordinarily low rates obtaining the last few years on government and collateral loans were on their way out. * * * The conference in Washington of men interested in organizing steel labor was leading to another showdown between craft and industrial unionists, and once again, after bitter controversy, the industrial men were winning. These inter-labor controversies have not prevented a solid political front of trade union leaders behind President Roosevelt. Labor's Non-Partizan League announced that 30,000 union officials are pledged to work for the reelection of the President. * * * The National Civil Service Reform League estimates that over $4,000,000,000, or 38 percent of taxes collected, a year goes into salaries for federal, state and local employees. One-tenth of those gainfully employed in the United States—more than 3,000,000—are thus paid out of taxes.

The Wide World. — Standing on a balcony of the Palazzo Venezia, Mussolini told Italy on May 9 that Ethiopia had been annexed, that King Victor Emmanuel would be its emperor, and that Marshal Badaglio would serve as viceroy. "This is the goal toward which for fourteen years the vigorous and disciplined energies of the younger generation of Italians have been bending," he declared. But, spurred on by smaller European powers, the League of Nations refused to concur. Wolde Mariam, Ethiopian minister to France, was recognized by the Council, which let it be known that it would neither recognize the annexation nor lift the sanctions against Italy. The League also listened to an appeal sent from Jerusalem by Emperor Haile Selassie. Baron Aloisi walked out of the meetings and then slipped back in again. Later the Italian delegation actually left Geneva. Rome declared that some powers, including Germany, Austria and Japan, had informally endorsed the formation of an Italian empire. * * * Great Britain, obviously irresolute concerning the next steps to be taken in the Ethiopian crisis, was also in a quandary concerning Germany. Replying to the Hitler "peace plan," Mr. Eden issued a memorandum which put important questions to the German government. Briefly summarized, these queries indicated doubts as to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Germany's willingness to respect treaties, to limit its air force and to renounce war as a diplomatic instrument. The feeling in Berlin was that no official German reply would be issued. Mr. Eden frankly suggested that an "Eastern Locarno" with teeth in it would go far toward quieting troubled diplomatic waters. * * * M. Léon Blum, veteran Socialist leader, announced that his party would assume the responsibilities of government. The Communists refused to accept a rôle in the Cabinet-to-be. It was indicated that the Blum government would intensify French support of League policies, would oppose Fascist powers, and would—above all—avoid experiments in devaluation. A mildly better feeling was evoked in financial circles by this statement. * * * Meeting to choose a president, 754 of 875 Spanish electors voted for Señor Manuel Azaña, strong man of the Left Republican organization. It was felt that the office was no desirable prize in his estimation, but that he would succeed in restoring a modicum of order. Though some Catholics have opposed Azaña vigorously, observers reported that the election would probably bring an abatement of anti-clerical activity. * * * A Japanese court-martial sentenced to death Lieutenant Colonel Saburo Aizawa, assassin of General Nagata, for his part in the "young officers' uprising." It was announced that this verdict would be appealed.

* * * *

Undistributed Profits.—The corporation tax on undistributed profits went through ten days of public Senate hearings, rested a long week-end, and entered open hearings again, but not revivified. Senate compromisers were busy drawing up a whole new bill, retaining corporation income taxes—abolished by the House—and adding to that an "experimental" levy against undistributed net incomes. The opposition developed in a way almost unique to the New Deal, and the cumulative effect gave the rare appearance of a "meeting of minds." Charges made by most witnesses could not, apparently, be conclusively rebutted: e.g., that industrial expansion would be hampered, that depression reserves would be dissipated, that excessive capitalization would be encouraged, that many powerful corporations would have their relative advantages increased, that collections could not be accurately estimated. Mr. George O. May, of Price, Waterhouse and Company, preeminent accountants, concluded the first open hearing with the most persuasive testimony, in calm and somewhat cynical tones, expatiating on tax theory. He pointed out serious ambiguities in Secretary Morgenthau's presentation of the plan. He offered estimates of collections under present schedules indicating they would obtain the desired increased income, and showed that the House plan might not do so. In analysis he insisted on dividing corporations into those numerous relatively tax-free small companies, the few great public corporations whose dividend distribution is practically uninfluenced by the taxability of stock-holders, and the very few private corporations whose distributions are governed by tax considerations. He maintained that the House bill does not follow the "ability to pay" policy, and condemned basing taxes on broad averages, because they are collected on individual cases. He emphasized the distinction between developing companies which farm in their surpluses, and exploiting companies which liquidate their holdings—natural resources or declining industries—which can afford to pay out all income. When Senator Byrd added to this a list of eleven monstrous corporations that would have been tax-free on 1934 returns (including American Telephone, General Electric, American Tobacco), the Senators had decided to modify drastically the bill presented to them. The Treasury itself was not adamant, and agencies, like the RFC, encouraged concessions.

Mass in the Air.—On May 7, 1936, Father Paul Schulte, O.M.I., said Mass in a cabin of the air-liner Hindenburg. It was the first time that the Divine Sacrifice had been offered during the course of an aerial voyage. Writing to the N.C.W.C. News Service, Dr. Max Jordan described what happened as follows: "A table was set up on top of two of the large metal boxes which are kept in readiness with emergency life-belts in each of the passenger's quarters. A large white tablecloth was used as a cover. Then Father Schulte opened his suit-case and set up all the holy vessels required—the crucifix, the two candles, etc. The adjoining writing-room was used as a sacristy. There Father Schulte put on the sacred vestments. One of the passengers received Holy Communion." Photography was permitted in view of the fact that many millions would be interested in the pictures taken. Father Schulte, whose address is Aachen, Germany, is a member of a German missionary congregation which has been especially active in Southwest Africa. Some years ago he was impressed by the usefulness of modern means of transportation to missionaries in distant primitive lands. He himself had been an aviator. The organization known as MIVA was founded by him, with papal approval, to interest Germany in the development of missionary transportation facilities. Father Schulte has chronicled his experiences in a book which has just been translated into English and published by Benziger Brothers. It is entitled "The Flying Missionary."

The Church in Texas.—The Church is taking a prominent part in the Texas Centennial Exposition which opens in Dallas on June 6. One hundred years ago the independent republic of Texas was established; it was in 1845 that Texas became part of the United States. An official booklet about the centennial celebration declares: "In almost any local section of this book the missions appear, for, basically, these churches are so interwoven in history—places of gathering and worship in times of peace, used as fortresses and refuge in times of danger—that to exclude them, also, in their proper historic location would bring the wrath of historians on our head." Caveza de Vaco, coasting from Mexico, is considered the European discoverer of the state. Coronado explored it in 1541, and two of his Franciscan companions were massacred. It was not until 1685, when La Salle founded Fort St. Louis for the French and brought seven priests with him, that missionary activity became strong. This settlement was wiped out after two years by Indians, but in 1689 the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Spanish reoccupied the place and commenced permanent missionary work. The great missionary period opened in 1714, and prospered particularly under the Franciscan priest, Antonio Margil de Jesus, whose virtues have been recognized as heroic. In 1793, Mexico began the secularization of the missions, and in 1827, the last of the missionary land in Texas was distributed. When the republic was set up in 1836, there were few priests in the territory, but the government returned the missions to the Church, granting each establishment fifteen acres of land. The oldest mission is Old Ysleta, or San Miguel de Socorro, near El Paso; the most famous, the Alamo, was built in 1744. A reproduction of Old Ysleta has been constructed on the Exposition grounds. There is a permanent exhibit of vestments and relics here, and every Sunday there will be a Gregorian Mass and Vespers. Every noon Mexican children from near missions will sing mission hymns; every afternoon Texas Catholics — Bohemian, Italian, German, Irish, Polish, Mexican, Syrian, English, Negro (Texas has 600,000 Catholics)—will sing in the church in their native tongues. At night Robert Evans will give organ programs. Three bronze bells will ring the Angelus three times a day.

"Munich's Jeremiah." — Born in 1880, Oswald Spengler was thirty-four when he completed the first draft of "Der Untergang des Abendlandes." Four years of strife followed; and only then could the work, destined to stir apocalyptic emotions in at least a million hearts, appear at last. Now Spengler retired to Munich, where he lived pretty much apart though he was a university professor and a speaker at nationalist rallies. The idea of the rise and fall of culture cycles, which his book expounded, was quite generally flayed by historians; and Catholic authorities (e.g., Josef Bernhart) attacked the Spenglerite metaphysic. But at bottom the formula par excellence had been found for German conservatism—the ideal of a simple, patriarchal life, distrust of technological progress, respect for the military virtues, fondness for the "myth" of historical development. And the immense amount of learning displayed fascinated those whom the major ideas repelled. As a political speaker, Spengler demonstrated the effectiveness of nationalism as an oratorical stimulant. Doubtless he helped prepare the way for National-Socialism, but the phenomena attendant upon the rise of Hitler to power shocked and disgusted him. In "The Hour of Decision" ("Jahre der Entscheidung"), he avoided direct references to what was going on, but the import of much he said was so obvious that the volume was widely purchased less by reason of its attack upon western democracy and liberalism than for its criticisms of the Nazis in action. One of Spengler's major fears was that Europe would be enslaved to Asia, and he painted the rise of the colored races to world supremacy in graphic and somber hues. This, one may add, is a point to which the ex-Kaiser has again and again reverted.

Address to the Press.—After greeting the journalists of thirty-five European nations and of America and of fifty-three states in Africa, Asia and Australia, at the opening of the World Catholic Press Exhibition in Vatican City, Pope Pius XI said: "There are some painful absences among you that make two great countries and two great peoples even more present to us. First is vast and troubled Russia—absent because a veritable storm of hatred against God has destroyed there and is still destroying everything that belongs to religion, especially to the Catholic religion; everything, we say, except unconquered faith and the true and wonderful heroism that are every day writing new and most glorious chapters in the book of martyrdom. Second is Germany, which we know and love so well—absent because, against all justice and truth as a result of an artificial and studied identification of religion with politics and a confusion between religion and politics, it is not desired that a Catholic press exist there." The Holy Father warned that Communist propaganda was still the greatest, most universal danger to the world and that its attack on religion, and particularly on the Catholic Church, had not stopped. By becoming less violent, it was becoming even more dangerous because it penetrated into milieus into which it formerly could not reach and was winning a toleration and silence that helped its purposes. He pointed out that the Church was indispensable as the guardian of genuine Christianity and that its help was necessary not only for the good of the faithful but for the good of everyone. He said that the Church conceded to the State its own sphere of action but that the Church could not admit that politics can get along without morals and the precepts of its Divine Founder. He concluded by urging Catholic editors to continue to spread the teachings of the Church.

Non-Catholic Religious Activities. — Nine seminars will be held on three successive afternoons in each of the twenty-five cities throughout the nation in which the National Preaching Mission is to be held this fall. These seminars, "designed to provide for a constructive educational approach to some of the major aspects of Christian life and work today," deal with the following topics: the Christian Message; Using the Bible; the Nurture of the Devotional Life; Personal Witnessing for Christ; the Cure of Souls; the Ministry of Public Worship; the Christian Family; the Christian and His Community; the Christian and His World. * * * At the Cathedral of St. John the Divine in New York, 2,000 student and graduate nurses assembled in uniform, May 10, to commemorate Florence Nightingale (1820-1910) and the nursing profession as a whole. Reverend L. E. Sunderland, chaplain of the Episcopal Nurses' Guild of St. Barnabas, led the congregation in the guild prayer. Bishop William T. Manning of New York and Dr. Robert Russell Wicks, dean of the University Chapel of Princeton, addressed the gathering. * * * The Presbyterian Church with a donation of $9,298 was the largest contributor to the Federal Council of Churches of Christ in 1935. * * * The Methodist Board of Hospitals, Homes and Deaconess Work is in charge of 72 hospitals, 45 homes for the aged, 43 children's homes, 46 deaconess homes, 26 homes for business girls and men and 5 training schools.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Charity in Brooklyn.—The 1935 Year Book issued by Catholic Charities of the Diocese of Brooklyn indicates anew and most vividly the need for private social action agencies. In their relations with poor or distressed persons, trained Catholic workers avoid becoming merely professional. The bearing of religion and of spiritual motivation upon life are realities are of particular significance in family reconstruction. One notices sound common sense in the experiences described in the Year Book. There is no tendency to suppose that good advice or uplift alone matter, but there is also never any danger that material aid will be considered the only avenue through which charity can come. It is doubtless true that social work is still an "amateur's science"—that the future will record wonders in this domain of which one can now scarce form an idea; but still the achievement is, as the authors of the Year Book imply, by no means unimpressive. During the past week Bishop Thomas E. Molloy had headed the list of those making appeals for the support of Catholic charities in the diocese. A series of dinners have brought together groups interested in the progress of the work. Everyone will hope that support can be found to make possible the good work's continuance for another year.

Inflation Threat Ended.—By a vote of 235 to 142 the House on May 13 rejected the Frazier-Lemke bill for a $3,000,000,000 issue of new currency for farm mortgage relief. It is held that defeat of the measure was assured when Speaker Byrns read a letter in which the American Federation of Labor indicated to him its opposition to the bill. Administration forces have opposed it, while the so-called "soft-money" groups, the farm bloc and those who vote anti-administration whatever their personal convictions may be, have been struggling to bring it before the House for two years. One advocate, Representative Fulmer of South Carolina, advanced in its defense that the American Liberty League has been against it. Referring to his own vote and his constituents, he concluded, "If I am wrong, they can keep me at home." Another speaker, Representative Connery of Massachusetts, said, "The Federal Reserve Banks have authority now to inflate the currency billions of dollars. There is no need to worry about a mere $3,000,000,000. There can be no prosperity until we have higher wages and prosperity for the farmers." In opposition, a memorandum from the Farm Credit Administration said that fewer than 15 percent of the farmers could be benefited by the measure and that it would ruin the Federal Land Bank System. "Financial anarchy would ensue," said Representative Lewis of Maryland, "to break down the credit of the government. This is no remedy; give farmers decent prices, that is the remedy."

* * * *

The Housing Situation.—In the May *American Federationist* William Green, president of the American Federation of Labor, cites statistics of leading housing experts indicating that more than 10,000,000 new American homes will be needed within the next ten years. He also shows that in 1933 two-thirds of our urban population had incomes so low that they "were completely outside the potential market for private enterprise." For these reasons and the possibilities for absorbing the unemployed, Mr. Green strongly supports the public housing program of the Wagner bill. Another enthusiastic supporter is Harry C. Bates, president of the Bricklayers, Masons and Plasterers International Union, who advocates that Labor have one of the five seats on Senator Wagner's proposed United States Housing Authority. The 1936 "Housing Officials' Yearbook" declares editorially that "1935 in general was a year of hard work and disappointments" and includes an article by Peter Grimm, assistant to the Secretary of the Treasury, which substantiates Mr. Green's contentions about the nation's housing shortage. Mr. Grimm writes for the New York *Times* that so far the administration's housing efforts have been a failure. Only eight projects have been undertaken through government loans to private enterprise, because the terms offered were so severe. Only fifty public projects, costing $30,000,000 of the once allotted $450,000,000, have been actually undertaken by the government, largely because of the difficulties involved in federal rather than local control. Mr. Grimm is opposed to the government model housing and prevailing wage rate provisions in the Wagner bill and thinks it does not provide enough protection for the private construction industry which has also been held back by the administration's policy. But he is heartily in favor of the Wagner bill as a whole, especially its principle of local initiative and direction. Back in England after an American visit, Herbert Morrison recently declared, "Wagner's housing bill is a somewhat milder proposal than the British bill of 1890."

The Secretary of Commerce.—"In 1932, business enterprises paid out $9,000,000,000 more than they produced. This condition was a dangerous threat to the future of the country. The growing strain probably would have meant the breakdown of our capitalistic system. When everything else had failed, the federal government had to step into the breach. Today, for the first time in six years, business enterprise as a whole is maintaining current operations and paying dividends without drawing upon capital or other resources to make up for deficits." In these words, Secretary of Commerce Roper reported on the business state of the nation over the National Radio Forum conducted by the Washington, D. C., *Star*. He continued, "As most major current issues of discussion revolve about the problems of unemployment, relief and budget balancing, it is important that the attitude and objective of the national administration in this respect be properly and fairly interpreted. Obviously, it was impossible to balance the budget when the budgets of state and municipal governments and of the private enterprises of the nation were going through years of declining income and mounting deficits." The unparalleled problems of the depression since 1929, he added, had led to many misunderstandings of business men because they blamed the government for making them assume a large share of the responsibilities.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Play and Screen

The Pulitzer Prize Play

NEITHER the Pulitzer Committee nor the New York Critics' Circle need apologize for their choices for what they believe to be the best American play of the year. Both "Idiot's Delight," the Pulitzer choice, and "Winterset," named by the Critics, are plays which mark in different ways nearly highwater mark in the American theatre. It is fortunate that the Pulitzer authorities did not attempt this year to set aside the decision of their Advisory Committee, as they did when they gave the award to the beautifully directed but otherwise distinctly ordinary "Men in White," over the Committee's choice of Maxwell Anderson's distinguished poetic drama, "Mary of Scotland."

This action, with the succeeding announcement by the authorities that in the future no Pulitzer award was to be made to any author who had in the past received it, proved conclusively that the governing Board of the Pulitzer organization was out of its depth in deciding things of the drama. The number of first-rank American dramatists is few, and had the Pulitzer Board retained this requirement the inevitable result would have been the frequent award to plays of inferior merit. Fortunately the Board has seen the light, and now has rescinded its action. Let us hope that it will likewise continue to permit Mrs. Mary Colum and Professor William Lyon Phelps to be not only the first but also the final arbiters of the award.

In choosing "Idiot's Delight" Mrs. Colum and Professor Phelps named what is certainly one of the few plays really deserving of the prize. Aside from "Winterset," they might have chosen "End of Summer" or "Ethan Frome" or "First Lady," possibly even "Bury the Dead," and found good reasons for doing so; yet there were good reasons why they did choose the Sherwood play. "Idiot's Delight" is not all of one piece. It is perhaps even too shrewdly made for popular appeal. It is in its entirety neither comedy, melodrama, musical comedy nor propaganda play. It is by turns all these, with the result that everyone who sees it finds something to his liking. From a box-office standpoint this is all to the good, for Mr. Sherwood shows himself a master in all these branches of the dramatic art; yet there are those who would have wished he had stuck a little closer to artistic unity. But even granted this weakness, his sense of character, his mastery of pungent dialog, his imagination, and the passion of his hatred for war and all its works, makes "Idiot's Delight" a worthy recipient of the prize.

Parnell Again

THE CLOSING of Elsie Schauffler's "Parnell" just when it was apparently at last making good in the box-office was as unfortunate as it was inexplicable. This play, beautifully staged and on the whole admirably acted, was one of the treats of the season. Containing delightful comedy it is in its essence a tragedy, and it is written with dignity and literary flavor. Its closing has never been explained, but let us be thankful that now it has been revived. The revival is not quite as successful as the original production, for admirable as is Edith Barrett's Mrs. O'Shea, we miss a little Miss Rawlings's rich personality, while Dennis King is far from an ideal Parnell. Yet when all is said and done the revival is well executed and in it we have again Effie Shannon as Mrs. Wood, John Emery as Captain O'Shea, Gordon Burbee as The O'Gorman Mahon, and Alexander Frank as Gladstone. Moreover, the scene in the committee-room is even more dramatically acted than it was originally. Miss Barrett's Mrs. O'Shea is extraordinarily like Miss Rawlings's. It has distinction, grace, and sincerity of feeling, and possesses none of the saccharine quality with which some of Miss Barrett's impersonations have in the past been flavored. It marks a very distinct advance in Miss Barrett's art. Mrs. Steele is also played by a newcomer, Enid Cooper, and played fully as well as it was by its creator. Mr. King works earnestly in the part of Parnell, but is rather the young lover than the mature statesman. The final line in Michael Davitt's speech, which is in the printed play but which was omitted in the original production, is brought in in the revival. It certainly adds nothing to the play, and proves that Guthrie McClintic knew what he was about when he omitted it. (At the Forty-eighth Street Theatre.)

GRENVILLE VERNON.

Dancing Pirate

OLD SPANISH California, of the early 1800's, in the colorful days of the fighting dons and sweet señoritas, rises ablaze in glorious color in the first full feature motion picture that synchronizes color with music and dancing throughout. Hollywood, happily, has a growing efficiency in properly applying the pigments to rapid outdoor movement. Without color the production would rate generous applause as a well-constructed romance of the rancho, a singing, swinging love that flames in careless adventure and music and dance. But with its addition there comes a brilliant enrichment that renders a more stirring panorama of the colorful costumes and settings of the people and the period. Many of the sequences that are done musically en masse thrill in their beauty, a moonlight dance being especially spectacular.

There is a romantic comic opera motivation that places a New England dancing instructor aboard a pirate ship, where, shanghaied, he rides the seas to the Spanish California coastline and escape. Captured anew, this time by the native Californians, on the suspicion that he is a bold, bad buccaneer, he is saved from execution by the intercession of the town chief's daughter. The excuse that he will henceforth teach dancing to the womenfolk connects the thin story with the song and dance fantasies, the singing coming pleasantly and the dancing, excellently. Robert Edmond Jones, probably the foremost scenic creator of the theatre, gives full expression to his genius in designing the color on this occasion, daubing deftly around the main characters, all capable: Frank Morgan, Charles Collins, Steffi Duna and Victor Varconi.

JAMES P. CUNNINGHAM.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Communications

SHOULD THEY GO TO PRINCETON?

New Haven, Conn.

TO the Editor: Without wishing to enter into the general issues of the controversy started by Professor Taylor, I must express my disagreement with Father Weisel's interpretation of Canon 1374. Since prohibitive laws are to be interpreted strictly, I can see no grounds for holding that this canon deals with institutions of higher learning. *Pueri* and *scholae* do not mean "youths" and "colleges or universities." And if the words are to be taken in a loose sense, what reason is there for saying that they do not apply to graduate schools as well?

Still more emphatically I must dissent from Father Weisel's interpretation of what constitutes episcopal toleration. Whether or not the fact is to be deplored, chaplains at Columbia, Princeton and Yale, in the persons of Father Ford, Father Beckley and myself, have been appointed by their respective Ordinaries. How is it remotely possible to hold that these Ordinaries are not thereby, I do not say encouraging, but at least "tolerating" the presence of Catholics at these institutions? The canon says nothing whatever about individual permissions being necessary, and the Ordinaries in question, to whom alone it belongs to decide the matter, have obviously not read this meaning into the canon's statement of their powers. If they did, the chaplains would be informed of the fact, and the Ordinaries, moreover, would have to make it clear that the parents of every child were in all circumstances bound under pain of sin to secure individual permission before sending the child to a public grammar or high school.

Father Weisel's interpretation of the canon has as its inevitable consequence the conclusion that the Ordinaries in question, not to mention others, are acting in a manner contrary to Canon Law. Does he expect their priests to accept this conclusion?

REV. T. LAWRASON RIGGS.

Princeton, N. J.

TO the Editor: To the discussion started in the pages of *America* (January 18, 1936) and continued in THE COMMONWEAL (February 14, 1936), Father Henri J. Wiesel, S.J., President of Georgetown Preparatory School, contributes a communication, which occupies nearly three columns in the generous pages of your current issue. One of his thirteen paragraphs, the second, would have sufficed.

I quite agree with Father Wiesel that the whole matter is disposed of by Canon 1374, and he might well have concluded his communication with the text of that canon, which he quotes in the second paragraph, as follows:

"Catholic children must [may?] not attend non-Catholic, neutral or mixed schools, that is, such as are also open to non-Catholics. *But* [italics mine; Father Wiesel omits the conjunction] it is for the bishop of the place *alone* [italics mine] to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils."

Notwithstanding this fact, Father Wiesel replies to the question: "Should Catholics go to Princeton? . . . For undergraduate work? No. Absolutely no."

It is not my purpose to discuss a number of various other matters raised by Father Wiesel concerning the obligations of bishops under Canon 1374, the dangers of the secular college in general, the customs of the ancient Spartans, Dr. Taylor's alleged near guilt of treason, the courses offered at Johns Hopkins, the financial burden of the Catholic school system, etc. These will be left to others (if they desire) who are perhaps better qualified to discuss them.

I hold no brief for the secular college as such, for I am not sufficiently familiar with conditions in all the non-Catholic colleges of the country, but, as Catholic chaplain at Princeton University for the past seven years with the permission of the Most Reverend Bishop of the diocese, I do know religious conditions at Princeton, the college under discussion. When Father Wiesel implies, as he most certainly does, in his concluding paragraph, that Princeton, like all non-Catholic colleges, be they sectarian or non-sectarian, "teaches no God, or neglects Him," I must protest most vigorously against his misstatement.

Whether or not the Johns Hopkins catalog mentions religion is beside the point. The Princeton catalog most certainly does. The student entering Princeton is required by university regulations, under serious penalty, to attend divine services for at least half the Sundays of the term. For the Catholic this means attendance at Holy Mass every Sunday. This Mass is exclusively for them and consequently the chaplain has ample opportunity of advising them collectively on such matters as may seem necessary to safeguard their faith and morals. In addition, the chaplain lives on the campus in one of the university halls, where he is accessible at all hours (when not engaged in other duties) to the individual student desirous of securing information or assistance in meeting the possible challenges to his faith which approximates closely the actual conditions which every Catholic student is bound to face when he leaves any university, Catholic or secular.

The Catholic chaplaincy maintains a library of some seven hundred volumes chosen with a view to the needs of Catholic undergraduates. The chaplaincy distributes annually thousands of pamphlets on a variety of subjects published by the Paulist Press, the International Catholic Truth Society and the America Press. These pamphlets not infrequently find their way into the hands of non-Catholic students and have been the means of promoting inquiry about the Faith and in not a few instances have led to conversions to the Church. Subscriptions to one of our standard Catholic weeklies are sent with the compliments of the Catholic Club to the majority of Catholic undergraduates. Copies of *America,* THE COMMONWEAL and *Blackfriars,* not to mention the more specialized Catholic periodicals in the field of history, philoso-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

phy and education, are to be found in the periodical reading room of the university library.

Although this record, for which the cooperation and support of the Catholic professors, students and students' parents is largely responsible, speaks for itself, I of course readily admit, as I have always maintained, that the ideal situation is the Catholic boy or Catholic girl in the Catholic school. But the Church in this country, in facing a *de facto* situation, has met it with the wisdom usually characteristic of her policy. In spite of Father Wiesel's categorical assertion that "the Catholic Church still holds, even though a thousand boys go to Princeton, that the only place for the Catholic student is the Catholic school and college," I maintain that this is a matter upon which the individual bishop alone may pronounce. It is the American hierarchy, in concert with the Apostolic Delegate, and not any particular priest, be he Jesuit or Dominican, who speaks for the Catholic Church in the United States on this or any other matter of Catholic Church policy.

Rev. Quitman F. Beckley, O.P.

Editor's Note: In order to avoid misconception, we would add that Father Wiesel sent the Latin text of the Canon. We substituted what seems an accurate English translation, but are herewith printing the original:

"Pueri catholici scholas acatholicas, neutras, mixtas, quae nempe acatholicis pateant, ne frequentent. Solius autem Ordinarii loci est decernere ad normam instructionem Sedis Apostolicae, in quibus rerum adjunctis et quibus adhibitis cautelis, ut periculum perversionis vitetur, tolerari possit ut eae scholae celebrentur."

JUSTICE IN RETROSPECT

New York, N. Y.

TO the Editor: Naturally I was disturbed by the editorial comment about the *World-Telegram* in The Commonweal for April 17. I believe that we have a large number of Catholic readers who might gather from such an influential publication as yours that the "Hun" headline was either policy, or, as the writer noted, that the editors were either "very drunk or very crazy." Readers might gather also that such a headline was permitted to stand all day. Actually, as I think you will believe, we try to avoid words with an editorial slant as well as words that are in themselves offensive in our headlines.

Here is what happened. The copyreader wrote the headline, "Half a Hundred Witnesses See Him Die." The headline was written in longhand and the "Him" was set "Hun." The thing seemed to read, so the proofreader didn't query it. Later I got the copy back and I am bound to admit that the "Him" could have been read as "Hun" because the first stroke of the "m" was similar to the letter "i" and the other two strokes of the "m" could have formed an "n."

No one on the editorial floor knew anything of this until the first papers came upstairs. The copyreader yelled aloud at the error and rushed a correction down for a replate. Unfortunately a good many papers had gone out, there being slim margin on our Saturday First Edition to catch ferries and trains.

So you will see that the offensive word was in only part of one edition and if the editors were drunk or crazy it was after and because of the error.

It was just one of those things that will happen now and then through no vicious intent on anyone's part and that cause us all the deepest regret.

Forgive me for going at such length into the matter, but I think you would want to know that the error was caused by man-failure, not malice.

B. O. McAnney,
City Editor, World-Telegram.

THE GREGORIAN ESTHETIC

Olivia, Minn.

TO the Editor: Perhaps for the benefit of one of your correspondents I had better explain what I meant by saying that the art of stained glass is essentially one of miniature. In its drawing and coloring the best stained glass derives from, and is a faithful reflection of, the art of miniature painting. As most well-informed people know, the word miniature as applied to painting comes from the Latin word *minium,* meaning red—more generally, highly colored. The application of the French word, *mignature* (from the Latin *minor*), to the art of manuscript decoration was secondary and accidental. My remark had no particular reference to the physical size of the works of art in question. What struck me most about the larger subjects in the Chartres windows was the wonderful manner in which the makers had preserved the charm and naïveté of the smaller story-pictures. To me their size only accentuated their difference from the austerities of good mosaic decoration. Obviously it would take more than a paragraph to show definitively how the medieval *ethos* differs in its manifestations from that of the age which preceded it. I still think that compared to the Cefalu or Ravenna mosaics the twelfth- and thirteenth-century French glass verges on the sentimental.

Rev. Kenneth Ryan.

EMPLOYMENT

Boston, Mass.

TO the Editor: I am writing to find out what your readers have to say on getting work for Catholic men, unemployed for years. I have in mind some sort of project like this, which may be started by the officers of Catholic bodies. A place or building could be assigned for the reception of used or abused articles of all kinds, to be collected and repaired by those unemployed, the project to be extended at a suitable time when the occasion warrants it.

I believe this would be the means of creating many openings for our Catholic people of both sexes, and I think the idea may be worthy of notice by the Knights of Columbus and others. It is never too late to start a good work.

P. C. Donovan.
(unemployed)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books

Thomas More the Martyr

The King's Good Servant, by Olive B. White. New York: The Macmillan Company. $2.50.

PROFESSORS as novelists are having an enviable year. Santayana's story, started decades ago, became on its recent publication the prize of popularity. Alvin Johnson's unexpected "Spring Storm" is, no doubt, the fire of art flickering in an economist. Now, Olive B. White has written a novel that is tranquil and breathless in turns. The author is a scholar with an intense mind and imagination saturated in the life and culture of sixteenth-century England. Like a gifted contemporary who knew intimately the details of the times, and waited years before publishing what memory and the pen had gone over again and again, Miss White has produced a novel limited to the last six years of Thomas More's life, with its theme taken from the words of the saint about himself, "The King's good servant but God's first." The chapters have the exhilaration of an eye-witness who saw, heard, questioned and remembered. The intimacy of good breeding, telling secrets after years of polite waiting for those who have a right to hear, is the atmosphere of the book. Through it all is the intonation of good conversation. It grips attention. The reader becomes a listener, fascinated by the details in a narrative never lacking that best of qualities in a good talker, "humorous acumen."

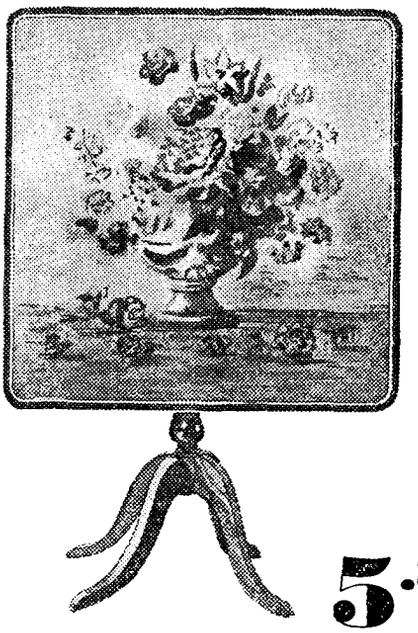
In spite of an intricate mingling of social, religious and political activities the story has a sustained air of familiarity. The narrative thread is never broken, though the pattern of the period appears on the loom of a memory that weaves the threads of earlier years into the tapestry of the novel's time. It is Thomas More's story from his home-coming with Tunstall after the difficult peace of Cambrai to that day when, as "his escort closed around him, he looked upon the axe, its edge toward him."

The author's method is realism without illusions, an awareness of the tawdry without discovering its nakedness. By implication the integrity of faith and the strength of spiritual beauty in More's life oppose the sensual and gross in the King. What animates the book? The success of its purpose. And that is to create the harmonious wholeness of a great man in his world, the world of home, of court, of the Chancery, of prison, of the trial, of death —all seen realistically through his own eyes, so that nothing dwarfs him, nor does he distort anything. Wolsey, Fisher, Tunstall, Cranmer, the Boylens, Norfolk, Cromwell, Will Roper, Margaret and Dame Alice, William Rastell, More's printer and publisher, seem alive and real as characters. Even such less important figures as Piero Bonvisi, William Thorne, and especially Dick Purser, the child who defiantly remarks, "I don't believe in going to Mass," and who later asks the sacred and piteous question, "Am I a heretic?" live in the curious and haunting richness of the author's power with reality.

Although many books have been written about Thomas More in recent months, this novel has a separate importance. It is at once a more intense and more diffused

B. ALTMAN & CO.

FIFTH AVENUE 34TH STREET



5.85

tilt-top tables

... indispensable now that summer is practically with us. Use them as a screen to hide the fireplace . . . as a table when some one drops in for cards or tea... convenient, colorful and an excellent value. Plume design with brown base; floral design with mahogany, black or walnut bases.

tables—fourth floor

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Next Week

WHAT IS THE STATE? by the Most Reverend James H. Ryan, Bishop of Omaha, thoughtfully questions "the place and role of the State in the program of social reconstruction which Pius XI sets up as an ideal to be realized." No particular type of state was specified in "Quadragesimo Anno," writes Bishop Ryan, because the application of the encyclical was intended to fit every type, varying from nation to nation according to the legitimately constituted form. In the United States, he finds, "the several states are the 'State' in the meaning of the encyclical" and the term "does not mean and cannot rightly be interpreted to mean, the federal government." . . . A FEW COMMUNISTS, by Peter Whiffin, a young priest who ventured to take off his Roman collar and wear one with a blue and white tie, and to mingle on familiar terms with Communists in New York's Union Square and at a little meeting of theirs in a room nearby, is a plain and interesting report of his adventures and of the arguments he got himself into. He concludes by saying he would like to be speaking in Union Square some day while wearing his Roman collar. . . . CATHOLIC ACTION IN CHINA, by James A. Magner, details the history and the organization of the difficult and extensive work indicated in the title, since the consecration of six native Chinese bishops at the hand of Pope Pius XI in 1926. Now there are thirteen such bishops, 1,600 Chinese priests and 3,500 Chinese nuns, and the spread of Catholic activities for the laity is remarkable. . . . INSIDE THE PRIMARIES, by Charles Willis Thompson, considers what is likely to happen at the Republican convention early next month. "The votes cast for Knox and Borah at Cleveland will be not only discouraging but a final knockout for them," Mr. Thompson writes, holding the real contest to be between Landon and Vandenberg and between defeatists and non-defeatists of the party.

portrait drawn from history, biography, and especially More's own writings. Yet it is not just a novel. It belongs in the realm of the unique and beautiful in fiction. It will have its best appreciation from lingering readers who bring to it a fair knowledge of Tudor England when a saintly and merry layman was Chancellor of the realm, when heresy was understood in its actuality, and when men meddling with disputations splintered the spirituality of English civilization with their ruthless, sensual greed. Those who let the book lay hold of their thoughts and touch their hearts will have a glorious time with its joyous seriousness and its gay humaneness. Its delights cannot be communicated. They must be experienced. That experience will bring permanent satisfaction. Its technique of construction and esthetic form are wholly admirable.

DANIEL S. RANKIN.

The Sage of His Time

Correspondence of Thomas Gray; edited by the late Paget Toynbee and Leonard Whibley. Three volumes. New York: Oxford University Press. $21.00.

THERE may be some such sin as bookman's gluttony. It is refreshing to see it listed nowhere, especially after one has finished with almost unlimited satisfaction three volumes of Gray's letters. Correspondence was the test supreme of intelligence in those good years of the Augustan century when men presumably had time and women discernment; and Gray, whatever else one may think of him, certainly possessed intelligence to burn. Unfortunately his first editor was a stuffy pedant, and his second possibly not sufficiently one. At any rate, the edition which Mr. Toynbee began and which Mr. Whibley has completed is so much better than any of the earlier compilations that they are not to be mentioned in the same breath with it. The notes alone are a source of what would appear to be inexhaustible pleasure, and the text is as good as pains can make it.

Gray was doubtless the wisest man of his time. One is astonished not merely by the range of his knowledge but also by the quality of his exacting and yet liberal taste. The life he lived must have encouraged a tendency to fastidious cynicism, which was his by nature; and yet he spent hours overhauling the verses of persons like Mason. He could banter on equal terms with Walpole; he wrote romantically and philosophically to the actor Bonstetten; and his correspondence with Wharton was in the solid academic tradition. Few have known classical literatures more thoroughly. But fewer still, in any age, have responded more enthusiastically to the spell cast by primitive poetry. It is hard to see how such a man could be penned up in a couple of rooms, or why he refused to give his creative energy a freer rein. Bachelorhood was, however, part of the Gray quintessence, as it was an indispensable function in the Paterian universe. Both these are odd Englishmen, but they are excellent ones.

Possibly no books, not even Boswell, throw such a quantity of light upon the quest of culture in the eighteenth century as do these letters. You can think of no domain which is outside their scope, and of few ideas

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

which they did not at least fleetingly entertain. But doubtless their chief value lies in what they tell us of the poet's craft. Gray's was, to be sure, not the point of view of Shelley. He would probably not have thought it worth while being so angry, so foolish or so brave. In some respects we of the present are sundered from him by more things than even sympathy can remove. Even so, one senses instinctively that he was a great poet, and not merely a noteworthy artist. His very fastidiousness —excessive though it may appear to be—is that of a brilliantly endowed personality.

It is useless to say more. Here is an excellent edition of one of the best books in the language.

GEORGE N. SHUSTER.

After NRA

The Rainbow, by Donald R. Richberg. New York: Doubleday, Doran and Company. $2.50.

A FEW years ago a recreational fad swept over the country in the form of the jig-saw puzzle. Few could resist the urge to show their skill in fitting together the multi-colored fantastic blocks till they would form some intelligible design. Concomitantly, in another sphere a veritable jig-saw puzzle begged for a solution: our economic jumble. It seems to have been the only one left unsolved. Many there were who claimed they had mastered its intricacies. But unfailingly when their vocal efforts had depicted its beautiful pattern some spectator would call attention to a number of surplus pieces. Then an official solution was proposed. And at last it looked as though the colors were neatly matched and all the elusive pieces made to fit. But no; nine sage judges scanned the picture with critical eye and discovered among other things that a block of live poultry had been smuggled into the picture and so it was scrambled again.

Not a few people seem to have fallen into the confusion that when the Supreme Court rejected the NRA solution, they automatically declared the puzzle nonexistent. "The Rainbow" is a corrective for this desirable conclusion. Moreover it is an attempt to arouse each of us to do our share in bringing into focus that lovely symbol of a storm that is past. That should stir us even more than the promise, "There's a pot of gold at the rainbow's end."

Mr. Richberg was one of those in the very forefront of the NRA. To hear him tell in measured language how those in the vortex of the administrative whirlpool tried to keep their footing and give direction to the current makes interesting reading. We are unconsciously led to compare this account with the history written by the first administrator, General Hugh S. Johnson. There is much less of the racy, entertaining flavor which characterized General Johnson's book. But this sober narration with its illuminating glimpses into the less superficial phases, the actual achievements and the inevitable defects of the NRA is extremely readable and stimulating.

Mr. Richberg is not excessively apologetic. It is with almost surprising equanimity that he accepts the verdict of the Supreme Court rejecting the Act which he had

FRANCISCAN SISTERS IN DESPERATE NEED BEG YOUR HELP

Their School for Indian children at Odanah, Wisconsin, will be closed unless friends come to their assistance soon.

The Sisters write: "A heavy cut in the financial aid rendered our school for over forty years by a generous benefactor; the complete failure of most of our crops; much repair work on our buildings that had to be done to save them, the bills for which we have not been able, as yet, to pay, combine in forcing us to make this public appeal, the first in our history of a half century.

"Then, in addition to these reasons, the disastrous fire at the Catholic Indian Boarding School at Bayfield recently, adds to our problems. It has been decided not to restore the Bayfield Mission School because of the heavy expense entailed, and we have been requested to take over the Indian children now enrolled there. This means that ours will now be the only Catholic Indian Boarding School in Northern Wisconsin.

"Again, we have only frame buildings. They deteriorate rapidly in our severe climate and the expense of keeping them in good condition is heavy. Please help us in our dire distress."

BISHOP REVERMAN OF SUPERIOR, WISCONSIN, IN WHOSE DIOCESE ST. MARY'S SCHOOL IS LOCATED, writes: "Kindly do what you can for the good Sisters. If their school is forced to close for lack of funds it will be a great calamity. Their appeal has my blessing and approval."

CAN YOU TURN A DEAF EAR TO THE SISTERS' APPEAL?

Send us your gift for the Franciscan Sisters— Be it ever so small!

Annual Membership, $2.00 Life Membership, $50.00

Send all contributions to

Monsignor WILLIAM J. FLYNN, Director General

Marquette League For Catholic Indian Missions
105 East 22nd Street, New York, N. Y.

Hon. ALFRED J. TALLEY, President

Rt. Rev. Msgr. WM. J. FLYNN, P. A., Director General

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

OLDEST CAMPS for CATHOLIC CHILDREN in AMERICA

OUR LADY of LOURDES CAMP for GIRLS—CAMP ACADIA for BOYS

In Catskills Mountains 2300 Ft. Altitude
Private Lakes Full Length 9 Hole Golf Course
All Sports—Baseball and Hockey Fields
$200,000 Equipment
Doctor and Registered Nurses

Rt. Rev. Joseph H. McMahon, Ph.D., Director

468 West 143rd St. Tel. Ed. 4-2855, 5820, 0838

School Life at Canterbury

is an illustrated booklet of interest to parents who are planning to give their boys the scholastic and cultural advantages of a leading New England preparatory school, and who are concerned about bringing them up in the Catholic Faith. A copy will be mailed upon request. Address: Dr. Nelson Hume, Headmaster, Canterbury School, New Milford, Conn.

VISTA MARIA

The realization of an artist's dream on the magnificent mountain estate of the late George Inness, Jr., at Cragsmoor, Ulster County, New York.
Three-hundred acres of woodlands, eighty acres of farms and gardens. Country fare from the farmlands. Six commodious residences for rent for the season. Rest Home, with accommodations for a hundred summer guests. The season opens in May. Two golf courses within a few minutes ride—one immediately adjoins the property. This beautiful property has been purchased for a Novitiate and Motherhouse of the Mission Health Sisters, and for their house of studies. They will share its healthful, beautiful surroundings with its summer guests who wish to enjoy the restful charm. Write for full details, rates and reservations to:

The Daughters of Mary, Health of the Sick
8 West 17th Street, New York, N. Y.

such a large share in sponsoring. But he maintains that the NRA so widely condemned by public opinion as well as by the Court was quite different from that which had been led into the arena of industrial conflict by its original patrons. The real NRA was a lamb whose gentle voice pleaded for a cessation of industrial bloodshed through cooperation. An unkind set of circumstances enabled certain industrialists, politicians and newspaper interests to throw over it a shaggy fur, to outfit it with ominous teeth and claws, and to give it a growl that sounded ever so much like "compliance or ruin." So the supposed wolf was taken out and killed. Before friends could divest it of its unnatural clothing the lamb was slaughtered.

There is more than a little to be said for this explanation. But it seems somewhat inconsistent that Mr. Richberg should bemoan the "rage for compliance" which eventually brought about the downfall of the NRA while stressing that "there is no minority right of evil-doing which affords a constitutional basis for denying the legislative authority to regulate business conduct so as to require honesty, fair dealing and the fulfilment of social responsibilities." If the NRA was to be saved only by a wholesale toleration of "chiseling," better to let it go by the board.

The early chapters of the book are absorbing in their keen analysis of the opposing interest groups in our economic world. Seven pair are enumerated. (Is it mere coincidence that there are as many as the colors in the rainbow?) These conflicts between monopoly and competition, capital and labor, regimentation and liberty, agriculture and industry, international trade and national self-sufficiency, creditor and debtor, special privilege and the general welfare are the components of our industrial problem. These had to be reckoned with by the NRA. A careful adjustment of them and a nice readjustment from time to time to keep them in balance is the formula for economic order.

After delineating what the NRA attempted to do in realizing this formula, the closing chapters seek to outline a plan (incidentally within the limits of an unamended Constitution) by which industry may apply the democratic methods of self-discipline and cooperation to arrive at economic well-being, aided by a necessary measure of governmental sanction. It is refreshing to find that Mr. Richberg still places so much trust in human nature after his experience with the NRA. But the range he leaves to voluntary cooperation seems too broad. Public scorn or the example of the other 90 cannot check the avarice or selfishness of the recalcitrant 10 percent.

There is one phase of the economic situation which receives little specific attention—our unemployed millions. Perhaps Mr. Richberg thinks they will be automatically reabsorbed if real self-government is introduced into industry. This seems hardly likely. We have a condition of distribution which is still in the worst kind of unbalance. We are still in a state of emergency. While Mr. Richberg does a splendid job of reminding us that we are not yet out of the woods, very little is offered on this particular point of a satisfying character.

ERNEST P. AMENT.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Horace's Niece

Golden Peacock, by Gertrude Atherton. Boston: Houghton Mifflin Company. $2.50.

MRS. ATHERTON introduces her thirty-ninth volume with the remark, "I have derived a thousand times more pleasure from writing of the past than of the life about me." This in face of the fact that only seven of her titles are dedicated to that past. Still an author like any other public performer is to be judged strictly by performance, and taking Mrs. Atherton by that standard her output is remarkable enough. In this mature effort she gives full evidence of the gift that has been hers for a generation and a half.

The story is told in the first person. The Golden Peacock is the niece of Horace the poet and introduces many great figures both male and female. We become easily acquainted with the atmosphere of Rome in the period of its finest culture and in absorbing that atmosphere we are now and again brought face to face with our own problems. In fact we are constantly and powerfully reminded of our true direct kinship not only to the Rome of Augustus but to the Rome of half a thousand years after. There is infinitely more resemblance in the picture than to the time of the Greeks, for instance. And so it has been easy enough for Mrs. Atherton to produce a book that is an acceptable picture. The volume is sturdy stuff and should find a ready public.

JOSEPH LEWIS FRENCH.

A Useful Book

The Story of the Negro Retold, by Carter Godwin Woodson. Washington, D. C.: The Associated Publishers. $2.00.

ALTHOUGH this book is primarily an effort to adapt to the capacity of high school students the history of the Negro in the United States, it will prove of interest to anyone who is concerned with the history of his country. Some of the chapter headings will give the scope of the work: "The Africans Transplanted," "Sectional Conflict and Its Aftermath," "The Negro an International Factor" and "The Present Status."

A very good description is given of the founding of the Liberian Republic, to which project the United States government gave its assistance through Bushrod Washington, and 7,836 Negroes were sent over from the United States by 1852. The capital was named Monrovia in honor of President James Monroe. By 1847 Liberia had become a united nation with a constitution very similar to the American one. The first president was an "immigrant" from Virginia, Joseph Jenkins Roberts.

The author (who has written many scholarly works on his race) shows how the established clergy of the Colonies were unsympathetic toward teaching the Negroes religion, but that the Catholics and the Quakers were much more kindly disposed, and anxious to teach their colored brethren about God. In the course of this well-written, stimulating and well-documented history, one learns many things a well-versed American should know.

CYRIL CLEMENS.

A Catholic Book Club Selection

The King's Good Servant

by OLIVE B. WHITE

The story of the "traitor" who was canonized! Miss White has drawn an amazingly realistic picture of Sir Thomas More, Chancellor during England's most crucial period in social, political and religious history, the man who went to the block rather than besmirch his soul.

at all bookstores, $2.50

The Macmillan Co., New York City

Banking by Mail is safe, convenient and continually growing in popularity with our depositors in all parts of the world.

Should you desire to use our Banking by Mail facilities, full details will be given at either Office or mailed you on request.

EMIGRANT INDUSTRIAL SAVINGS BANK

Resources Over $483,000,000.00

UPTOWN OFFICE
5-7 East 42nd Street

DOWNTOWN OFFICE
51 Chambers Street, at City Hall

THIS BANK IS A MEMBER OF THE FEDERAL DEPOSIT INSURANCE CORPORATION

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

College of Notre Dame of Maryland
Charles Street Avenue, Baltimore, Md.
A Catholic Institution for the Higher Education of Women
Affiliated with the Catholic University of America
Registered by University of the State of New York and by the Maryland State Board of Education. Accredited by the Association of Colleges and Secondary Schools of the Middle States and Maryland. Member of the America Council of Education. Courses leading to the Degree of Bachelor of Arts. Address Registrar.
NOTRE DAME PREPARATORY SCHOOL
Resident and Day Pupils *Address Secretary*

ROSEMONT COLLEGE
Rosemont, Pa.
Conducted by the Religious of the Society of the Holy Child Jesus. A College for Catholic Women. Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts, Sciences and Letters. Junior year abroad. For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the P. R. R. *Address Registrar*

ACADEMY OF ST. JOSEPH
IN-THE-PINES
BRENTWOOD, LONG ISLAND
Boarding School for Young Ladies
Preparatory Collegiate. Affiliated with the State University.
Complete Courses in Art, Vocal and Instrumental Music
EXTENSIVE GROUNDS, LARGE CAMPUS, ATHLETICS
HORSEBACK RIDING
ADDRESS: MOTHER SUPERIOR

BETHANY REST HOUSE
(Conducted for Women by the Maryknoll Sisters)
DELIGHTFULLY SITUATED AMONG THE WESTCHESTER HILLS
Spacious Grounds—Modern Structure—Excellent Table and Service
Comfort and Refinement—Chapel—Daily Mass
REASONABLE RATES
Sr. Directors, BETHANY HOUSE, Ossining, Maryknoll, P. O., N. Y.
Tel. No. Ossining 1452

TRINITY COLLEGE
WASHINGTON, D. C.
An Institution for the Higher Education of Women
Conducted by the Sisters of Notre Dame of Namur. Accredited by the Association of American Universities. Graduates eligible for membership in American Association of University Women.
For particulars, address
THE REGISTRAR OF THE COLLEGE

GOOD COUNSEL COLLEGE
White Plains
WESTCHESTER COUNTY NEW YORK
Conducted by the Sisters of the Divine Compassion
Fully Accredited
Standard Courses in Arts and Sciences, pre-medical
Journalism, teacher training, secretarial studies, library science, fine arts.
Unusually beautiful location. Extensive campus.
Forty Minutes from New York

Ravenhill
GERMANTOWN, PENNA.
Boarding and Day School for Girls
Conducted by the Religious of the Assumption
College Preparatory—General Courses
Apply to The Reverend Mother
Academy of the Assumption
SCHOOL HOUSE LANE, Germantown, Philadelphia, Pa.

St. Hilda Guild, Inc.

Church Vestments, Altar Linen
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches
Old Embroidery Transferred
147 EAST 47th ST. NEW YORK
ELdorado 5-1058

Globe Trotter

Voyage to Galapagos, by William A. Robinson. New York: Harcourt, Brace and Company. $3.00.

THE GALLANT "Robbie" Robinson who circumnavigated the globe in the smallest boat to make the passage, married himself a wife near Salem town and the two of them set out again from Gloucester for the South Seas. In the treacherous calms west of the Panama Canal where from the hot—not tepid—sea strange monsters rear their heads, the little ship had a very sick man aboard and a distracted young wife. The odyssey to that nearly tragic conclusion is here told with Mr. Robinson's rare combination of modesty and vividness, and it is proving popular with those who are interested in life under sail.

Social Criticism

Controlling Depressions, by Paul H. Douglas. New York: W. W. Norton and Company. $3.00.

PROFESSOR DOUGLAS is a good economist, with a considerable experience in many fields of activity, and his book reflects both his training and his private opinions. The object is to present "causes and cures" in a spirit frankly but decently critical of other people's views. Thus some of the most pertinent passages offer a diagnosis of Mr. Keynes's theories. It is not a treatise to agree with—indeed most people will dissent from substantial parts of it—but it reflects an active mind a little to the left of the moderate position.

The Collected Bridges

Poetical Works of Robert Bridges. New York: The Oxford University Press. $1.50.

THE PRESENT edition of a worthy poet includes much of interest not to be found in the previous edition of the same title. Perhaps the most notable addition is a reprint of "October and Other Poems," which when first issued earned for Bridges a great deal of his reputation as a prosodist. The volume ranks with the great compilations of English verse, so distinguished is the author for both originality and exacting taste.

CONTRIBUTORS

JOHANNES MATTERN is a member of the faculty of Johns Hopkins University and author of several standard treatises on phases of political science.

RALPH ADAMS CRAM is an architect and author of many books, of which the latest is his autobiography, "My Life in Architecture."

REV. PAUL BUSSARD is a priest of the Archdiocese of St. Paul and editor of "The Leaflet Missal."

JAMES W. LANE is a contributor to American periodicals and an art critic.

RAYMOND LARSSON, poet and critic, is the author of "O City, Cities," "A Sheaf" and "Wherefore: Peace."

REV. FINTAN WALKER is pastor of St.-Mary-of-the-Woods parish, Indiana, and professor of philosophy at St.-Mary-of-thte-Woods College.

RAYMOND CADWALLADER, S.J., sends this essay from Montreal.

SISTER MARIS STELLA is a member of the English department in St. Catherine's College, St. Paul, Minn.

REV. DANIEL S. RANKIN is a professor at St. Mary's Manor, South Langhorne, Pa.

REV. ERNEST P. AMENT, a priest of the Archdiocese of Dubuque, is now at the Catholic University of America.

JOSEPH LEWIS FRENCH, poet and anthologist, is the author of "Christ in Art."

CYRIL CLEMENS, president of the International Mark Twain Society, is the author of a life of Josh Billings and other books.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED